All Glory to Śrī Śrī Guru and Gaurāṅga!

The Holy Life of Nityalīlāpraviṣṭa Oṁ 108 Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja Viṣṇupāda

Founder of the Śrī Caitanya Gauḍīya Maṭh India

DRAFT VERSION

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Śrī Guru Praṇām (Obeisances to Śrī Guru)

namo oṁ viṣṇupādāya rūpāṇugapriyāya ca |

śrīmate bhakti dayita mādhava svāmināmine ||

kṛṣṇābhinna-prakāś-śrīmurttaye dīnatārine |

kṣamāguṇāvatārāya gurave prabhave namaḥ ||

satīrtha prītisaddharsma-guruprītipradarśine |

ailodyāna prabhavasya prakāśakāya te namaḥ ||

śrīkṣetre prabhupādasya sthanoddhara-sukīrttaye |

sārasvata gaṇānanda saṁvarddhanāya te namaḥ ||

Śrī Guru Vandanā (The Glories of Śrī Guru)

sudīrṣaṁ svarṇa varṇāṅgaṁ divyāvayava sundaram |

tridaṇḍiveṣadhṛk saumyaṁ sarvvabhārata sañcaram ||

navadvīpe tathāsāme vraje pañcanadāndhrayoḥ |

sthapayantaṁ maṭhaṁ gaur-rādhā-kṛṣṇārccanojjnalam ||

gurvvā virbhāva pīṭhe tu śrīkṣetre puruṣottame |

divya mandira nirmmāṇ seva prakaṭakārakam ||

sarvvatra sādhū saṅgheṣu sajjaneṣu tathā guroḥ |

vāṇī vaibhava vistār sadacāra pravattakam ||

śiṣyehaśeṣa kṛpāsindhuraṁ prītimastaṁ satīrthake |

gurorubhīṣṭa yajñeṣu tūṭsagrīkṛta jīvanam ||

śrī bhakti dayitaṁ nāmācāryyavarṣyaṁ jagad-gurum |

vande śrī mādhavaṁ deva gosvāmipravaraṁ prabhum ||

Śrī Śrīla Gurudeva-Pāda-Padmastavakaikādaśakam

(Eleven Verses Offered at the Lotus Feet of Śrī Śrīla Gurudeva)

śatasajjana vanditapāda yugaṁ yuga dharmma pracaraka dhuryajanaṁ |

janatāsu subhāṣaṇa śaktidharaṁ praṇamāmi ca mādhavadeva padam || 1 ||

atidīrgha manohar gauratanuṁ mṛduman dasuhāsya yutāsyadharaṁ |

urulasvita hastasu rūpayutaṁ praṇamāmi ca mādhavadeva padam || 2 ||

śiśtakālasu pāṭhyasuyat naparaṁ jananīsavidheśruta śāstramataṁ |

paramārtha kṛte parihīnagṛhaṁ praṇamāmi ca mādhavadeva padam || 3 ||

prabhupāda padehapita dehamatiṁ gurukāryya kṛte yativeśadharaṁ |

praṇateṣu sadāhita kātivaraṁ praṇamāmi ca mādhavadeva padam || 4 ||

prabhupāda mane mata kāryyarataṁ susamādṛta bhaktivinoda padaṁ |
raghurūpasanātana labdha pathaṁ praṇamāmi ca mādhavadeva padam || 5 ||

tardhikkṛtamārjjana śakti dharaṁ laghu sevanamātraka hṛṣṭa hṛdaṁ |

hari kīrttana santatadattamatiṁ praṇamāmi ca mādhavadeva padam || 6 ||

maṭha mandira nimiti kīrttidharaṁ guru gaura kathāsu ca nityarataṁ |
svayamācaraṇe paradhairyyaparaṁ praṇamāmi ca mādhavadeva padam || 7 ||

karuṇārdra hṛdāhṛta viṣṇu janaṁ jana nandita vandita krṭyakulaṁ |

nijadeśa videśa subandya padaṁ praṇamāmi ca mādhavadeva padam || 8 ||

gurupaṁ krisurakṣaṇa yatna paraṁ guru sodara gaura vadānarataṁ |

anurakṛṣu sevaka vākyadhara praṇamāmi ca mādhavadeva padam || 9 ||

bhagavad-ujane hy nurāgararaṁ vrata pālanakarma sudārṭyyutaṁ |

prabhpāda padoddṛtakārijaṁ praṇamāmi ca mādhavadeva padam || 10 ||

kṛpayākṣamatāma parādhijanaṁ kaluṣāyutasakta sudīnanaraṁ |

supathe paricālaya sarvvadinaṁ praṇamāmi ca mādhavadeva padam || 11 ||

Chapter 1: The Early Years of the Divine Life of Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja

Śrīla Gurudeva's Holy Appearance at Kāñcanapāḍa (Faridpūr)

The ninth preceptor in the school of thought of Śrī Kṛṣṇa Caitanya, our Śrī Gurupādapadma Paramahaṁsa Parivrājakācarya Oṁ 108 Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja Viṣṇupāda, was the founder of all-India Śrī Caitanya Gauḍīya Maṭh registered organization and the intimate associate of the founder of the worldwide Śrī Caitanya Maṭh and Śrī Gauḍīya Maṭhs, Nityalīlāpraviṣṭa Paramahaṁsa Oṁ 108 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda. He was born on Friday 18 November 1904 AD (3 Agrahāyaṇa 1311 Baṅgābda, Śakābda 1825), in the village of Kāñcanapāḍa, Mādārīpur subdivision of Faridpūr district, East Bengal (present day Bangladesh).

This divine infant made his appearance on the holy occasion of Utthāna Ekādaśī tithi, at 8 am. On this tithi the most merciful and blissful personality, Śrī Hari, wakes up from slumber for the benefit of all the jīvas (living entities) and to bestow upon them increasing ānanda (bliss). In the same way, our most worshipable Śrīla Gurupādapadma, the most dear associate of Śrī Hari and the form of the highest fortune and mercy, took birth on this Utthāna Ekādaśī tithi for the eternal benefit of all the enslaved jīvas who are suffering from the threefold afflictions and for expanding their bliss. It is most significant that our Parameṣthi-Gurupādapadma Paramahaṁsa Vaiṣṇava Śrīla Gaura Kiśora dās Bābājī Mahārāja, who was the personification of the highest renunciation, entered the eternal pastimes on this Utthāna Ekādaśī tithi.

The village of Kāñcanapāḍa was near the banks of the delta of the river Padmā. (the police station was at Bhedārgañj). The sylvan surroundings were idyllic. Although the river Padmā (Kīrttināśā) is notorious for her destructive swallowing up of towns and villages, many say that these activities are but her external nature. Actually, the river Padmā is famous for blessing mankind with

love and devotion. Prematali village is also on the banks of this river. When Patitapāvana Śrīman Nityānanda Prabhu would go to bathe in the Padmā, He would hide prema (love) for Narottama Ṭhākura. Thus, even today, this place is known as Prematali. Since the emergence of Bangladesh in modern times, the former beauty and greenery of this area have been obscured.

This was the home of Śrīla Gurudeva's mother. Her brothers were prosperous talukdars of the region, but were respected and regarded as zamindars (different titles given to landowners in India). The British government of those days had awarded them the title of "Rāja Cakravartī." Although, by birth, they were Bandopādhyāya, their family later came to be known as the house of Cakravartī. The village was prosperous and brāhmaṇas constituted the majority of the population. Thus Kāñcanapāḍa came to be known as the abode of Śrīla Gurudeva's maternal uncles.

Family History

Śrīla Gurudeva's paternal grandfather was Śrī Candiprasād Devśarmā Bandopādhyāya and his father was Śrī Niśikānta Devśarmā Bandopādhyāya. They were residents of Bharākar village, Tongibāḍī Police Station, Vikranpur Pargana of Dhākā district. Both Śrīla Gurudeva's grandfather and father were renowned and upright citizens of Vikranpur. Śrīla Gurudeva's mother was Śrīmatī Śaibālinī Devī. Being extremely devotionally inclined, she was always engaged in the service of God, brāhmanas (priests) and sādhus (saints).

His father left this world when Śrīla Gurudeva was only four years old. After His father's demise, Śrīla Gurudeva's mother took her son to her brother's household and reared him there. The little boy was embraced by the unlimited affection of his maternal uncles. The boy's father had named him Śrī Heramba Kumār Bandopādhyāya, but everyone would affectionately call Him Gaṇeśa.

Childhood and Youth

Even in childhood, innumerable special qualities were manifest in him. He would never tell a lie, no matter what the circumstances. He would explain to his friends the merits of truth and the demerits of falsehood. Seeing this, everyone was amazed. From a very early age, Śrīla Gurudeva showed his disinclination toward materialism. His disciplined lifestyle and refined taste enabled him to stand out clearly from his contemporaries. In his childhood, Śrīla Gurudeva, by his own example, and with great enthusiasm, tried to teach his many friends how to lead a regulated life. Even though he, himself, would experience sorrow and discomfort, he would nonetheless try to ease the suffering of others and make them happy. Seeing the depth of his heart and the breadth of his wisdom, many thought that in the future this boy would emerge as an eminent and extraordinary personality. Śrīla Gurudeva's mother said that when he was given anything nice to eat, he would first distribute it among his friends, and then partake of the leftovers.

At school, the teachers were full of wonder at the words of wisdom spoken by him. On one particular occasion, the young boy was engaged in playing games with his schoolmates. One of the games was a race in which he was leading. Most unfortunately, he hit the stump of a tree and, being injured, began to bleed profusely. When the teachers and guardians heard about the accident, they immediately rushed to the spot. They lifted him up, nursed his wounds, and spoke to him with soothing words. However, to their surprise, He replied, "Do not be perturbed, I shall soon recover. Whatever God does is for our own good. My eyes, nose and ears could have become impaired, but nothing of that nature has occurred. The result of my past sins could have been worse. By the grace of God, such has not been the case." Hearing these pearls of wisdom from a mere boy, the teachers declared in front of all who were present, "This is no ordinary boy!"

During the period of his High School studies, Śrīla Gurudeva worked hard to set up a library for needy students, and arranged for the free distribution of books. Śrīla Gurudeva's graceful and strong body, his compassionate nature and his remarkable sense of justice and tolerance made him stand out as a natural leader in boyhood, as well as in youth. He did not attain this position by solicitation. Attracted by his virtuous qualities, people sought his advice of their own volition and gladly accepted his leadership in various matters.

Being handsome and tall, he always excelled at different games. Thus the players always made him their captain. Skilled in acting, he always played prominent roles in dramatic productions. There was nothing that he did not master. Due to his unique abilities, he came to be recognized as a leader in all social spheres where the welfare of others was an issue. He was even active in India's struggle for independence.

Recitation of the Gītā by Heart at the age of Eleven

Śrīla Gurudeva was the ideal son to his mother. She would read different sacred scriptures aloud to him, and have him recite them while encouraging him in all matters of religion and spirituality. She particularly had him recite Bhagavad-gītā every day. Following her instructions faithfully, by the tender age of eleven he knew the entire Gītā by heart.

His schooling was completed at Kāñcanapāḍa and Bhaṭāgran. He then left for Calcutta to pursue a higher education for the purpose of eventually obtaining employment. While in Calcutta, he began to feel, acutely, the need to be with God. He resided there with his relative, Śrī Nārāyaṇa Candra Mukhopādhyāya, who later took the tridaṇḍi vow of renunciation from Śrīla Gurudeva, and came to be known as Śrīmad Bodhāyan Mahārāja. Śrī Nārāyaṇa Candra recalled that he had often seen Gurudeva crying for and praying to God deep into the night. During that time, Gurudeva used to partake of a simple boiled meal (habiṣyānna) only once a day.

Receiving the Blessings of Śrī Nārada Ṛṣi and Śrīla Gurudeva's journey to Haridvār and the Himālayas

Constantly immersed in thoughts of God, one night he had a marvelous dream. In this dream, Nārada Ṛṣi came and consoled him. Śrī Nārada initiated him and gave him a mantra, while assuring him that by constantly repeating the holy words of the mantra he would reach all of his goals. Unfortunately, after waking up he could not recall the complete mantra, despite his trying repeatedly to

remember. This loss made him feel disheartened and confused. His feelings of repulsion toward mundane material life now reached their peak. He wanted to adopt complete renunciation from worldly life.

At that time, his mother was staying at Gongsai Durgāpur, at Nadīā district. He went there to get the blessings of his widowed mother regarding this matter. Being greatly pious, she did not oppose his resolution. With a searing pain for the darśana (vision) of God goading him along, he renounced the life of a householder, and set out for the Himālayas. Nothing can stop iron filings from rushing toward a magnet. Analogously, no object of the material world can prevent the awakened self (ātmā) from rushing toward the Higher Self, or Supersoul (Paramātmā).

With a burning desire in his heart, Śrīla Gurudeva reached Haridvār, and from there he slowly pushed on, alone and without possessions, toward the Himālayan Mountains. He spent three days and nights in a deep forest on the slopes, disregarding food and sleep, while praying and calling to God. With a great yearning to attain a vision of the Lord and, as he was just about to lose awareness of the outside world, the Divine called out to him, telling him to seek complete shelter of the lotus feet of a guru. He was informed that his gurudeva had appeared at the place from which he had originally come. He was advised to return home, and following this divine guidance, came down from the mountains and decided to stay for some time by the banks of the Ganges in the most sacred place (tīrtha), Haridvār. While staying at Haridvār, he met a sage. Śrīla Gurudeva told him about his divine revelation and sought his advice. The sage offered the same advice that Śrīla Gurudeva had received in his dream, which was to return to his original place of residence to find his future guru. After hearing this, Śrīla Gurudeva decided to stay in Haridvār for a few more days and then return to Calcutta. However, divine providence made him change his plans.

It so happened that a rich Seth (businessman) and his wife, who were residents of this part of India, had come on a pilgrimage to Hardwar. The couple was childless. The Seth and his wife had come to Brahmakunda to bathe in the holy waters. Here they saw a handsome youth of unparalleled beauty, our Gurudeva. Attracted by his captivating good looks, the couple would everyday press upon him baskets of fruits and sweets, all the while entreating him to visit their place of stay. After a few days, out of a sense of courtesy, Śrīla Gurudeva agreed to honor their request. At their residence also, the couple gave him many delicacies and showered him with deep affection and love. Eventually, they proposed that if

Śrīla Gurudeva agreed to become their adopted son, he would become heir to immense wealth and riches. Embarrassed by their proposal, Śrīla Gurudeva began to ruminate, “I have renounced family life and I have come to this place. Now Māyā is trying to entrap me in another way.” Thinking this, he rejected their proposal and took leave of their company. However, the couple had become so attached to him that they called on him daily and repeatedly insisted that he become their son. Pure hunger for God cannot be diluted by mundane materialism, but for one who seeks wealth it would not have been so easy to waive such an opportunity as was being offered. Śrīla Gurudeva was not swayed even in the least. On the contrary, he felt disturbed by the materialistic sentiment underlying this proposal and he cancelled the remainder of his stay in Hardwar and returned to Calcutta immediately.

Chapter 2: Śrīla Gurudeva's Pastimes in the Service of Śrīla Prabhupāda

Obtaining the Blessings of Śrila Bhaktisiddhanta Sarasvatī Gosvāmī

Nityālīlapraviṣṭha Oṁ 108 Śrī Śrīmad Bhaktisiddhanta Sarasvatī Gosvāmī Prabhupāda (the founder of Śrī Caitanya Maṭha and Śrī Gauḍīyā Maṭha across the globe) was inspired and advised by his dīkṣā guru Paramahaṁsa Śrila Gaurakisore Das Babaji Maharaja and his siksa guru Śrila Saccidānanda Bhaktivinoda Ṭhākura, to spread the message of Divine Love of Śrī Kṛṣṇacaitanya Mahāprabhu. Accordingly, in 1918, Śrīla Bhaktisiddhanta Sarasvatī Gosvāmī Prabhupāda took on the tridaṇḍi mantle (adopted the life of a renunciate) and established Śrī Caitanya Maṭha at Māyāpur, as well as Śrī Bhaktivinoda Asana at #1 Ultadanga Junction in Calcutta. In 1920, the Deities of Śrī Guru-Gaurāṅga-Radha-Vinoda Jīu were installed in Śrī Bhaktivinoda Asana, which came to be known from that time onward as Śrī Gauḍīyā Maṭha.

It is assumed that, in the year 1925, His Divine Grace Bhakti Dayita Mādhava Gosvāmī Mahārāja returned to Calcutta from Hardwar. From there, Śrīla Gurudeva, Śrīla Nārāyaṇa Candra Mukhopadhyaya and other devotee friends of Calcutta went on a pilgrimage to Śrī Navadvip Dham. They had heard that there was a beautiful place in that area known as Māyāpur. This was where the great savior of Kali-yuga, Śrī Caitanya Mahāprabhu, had made His holy appearance. At this location, there was a temple wherein resided deities of bewitching divine beauty. Many opponents of the Gauḍīya Maṭha at Navadvip had previously tried to confuse Śrīla Gurudeva about the real nature of Māyāpur but, by the blessings of Śrīman Mahāprabhu, he overcame all obstacles and arrived there in that same year (1925). He was accompanied by Śrī Nārāyaṇa Candra Mukhopadhya but many of his other friends chose not to come along.

Since it was afternoon when they reached Māyāpur, the doors of the temple were closed, and they were saddened that they were unable to view the Holy Deities. Upon seeing the handsome educated youths from Calcutta, a brahmacārī of the

Maṭha courteously requested them to partake of mahāprasāda, and not to leave without taking darśana of the Deities. The brahmacārī also informed them that on that very day, a renowned doctor of Calcutta, Dr. S. N. Ghosh, was to be initiated by Śrīla Paramgurudeva Śrī Śrīmad Bhaktisiddhanta Sarasvatī Gosvāmī Prabhupāda. His name after diksa was Śrī Sujanananda Das Adhikari. Dr. Ghosh and his wife had made the arrangements for the mahāprasāda that particular day. Dr. Ghosh met Śrīla Gurudeva for the first time there at Māyāpur, and he later became one of the important sponsors who contributed to the establishment of Śrī Caitanya Gauḍīya Maṭha. Although Śrīla Gurudeva and his friends had pre-arranged their midday meal at Navadvip, they decided not to deprive themselves of the opportunity to relish the Lord's mahāprasāda and to take darśana of the Deities. Moreover, they had undergone many difficulties to get to Māyāpur and it would not be proper to leave without paying obeisances to Their Divine Lordships. Having pondered the circumstances they agreed to accept the brahmacārī's offer. After taking prasāda, they waited for the temple doors to open. The young brahmacārī approached them and said, "As you are presently not busy, you should go to see our Gurudeva, who is nearby. If you see him and listen to his words, you will be blessed. If you go, I will accompany you and will also have the opportunity to listen to him."

Immediately agreeing to the brahmacārī's proposal, they went to the bhajana-kuṭīra (sadhu's place of worship) of Śrīla Prabhupada. They were overwhelmed and blessed to see this divine, effulgent figure—dazzling, potent, tall and fair with long arms. They had traveled to many places of pilgrimage, but they had never come across such a great personality as Śrīla Prabhupada. They realized that this great saintly person must surely be a close incarnation of Śrī Gaurāṅga Himself. Śrīla Gurudeva felt that this must be the great personality to whom his divine vision had ordained he should go to, to fulfil his innermost desire. After paying their most respectful obeisances, they sat down at the feet of Śrīla Prabhupāda. Feb 18 checked to this point.

Overcome with devotion, he touched the Lotus Feet of Śrīla Prabhupāda. Paramgurudeva (Śrīla Prabhupāda) then asked who they were and why they had come there. They replied that the name of Māyāpur had brought them there to see a deity about which they had heard. Śrīla Prabhupāda wished to know if hitherto, they had ever seen such a deity. Śrīla Gurudeva replied that they had been to many pilgrimage areas and temples throughout India. Śrīla Prabhupāda then wanted to know if they had, so far, benefited from their experiences. Hearing this, Śrīla Gurudeva began to ponder. How should He answer? He

concluded that He should be truthful. Therefore, He replied that since it was the custom, He had made the pilgrimages as a matter of routine. Śrīla Prabhupāda encouragingly advised Him with the following words: “It is right that one should view the deities, but learn how to view before viewing! See not with eyes of flesh, but with eyes of love.”

After listening for a long time to the hari-kathā flowing from the lips of Śrīla Prabhupāda, a sense of inexplicable joy filled Śrīla Gurudeva’s heart. The glowing image of Śrīla Prabhupāda and His powerful words made a deep impression upon Him. The young pilgrims asked if they could have darśana of Śrīla Prabhupāda in Calcutta, as they had come to know that a temple had been established at #1 Ultadaṅga Junction Road. Śrīla Prabhupāda was scheduled to grace that location with His presence in the near future. Having obtained permission, and considering themselves extremely fortunate, they then returned to Calcutta.

Śrīla Gurudeva went regularly to the Ultadaṅga Maṭha to listen to the hari-kathā of Śrīla Prabhupāda. When He had come to understand that by serving Vaiṣṇavas, all obstacles are removed and that the grace of Viṣṇu can be won, He secretly sent many items to the Maṭha. It was not revealed to the residents of the Maṭha who had made these donations. Whether or not the world has knowledge of something, nothing is unknown to God, Who is omniscient and omnipresent. Accordingly, He rewards the worthy. By example Śrīla Gurudeva demonstrated in His activities that service toward Vaiṣṇavas should be performed selflessly and without any hidden motive.

Śrīla Gurudeva was well versed in all the Vedic literatures including the commentaries of Śrī Saṅkarācārya. However, in His heart, He had room only for the life and teachings of Śrī Caitanya Mahāprabhu as heard from the lips of Śrīla Prabhupāda. He thus became firm in His conviction. On the occasion of Radhāṣṭāmī, September 4, 1927, at the Ultadaṅga Gauḍīya Maṭha, He was initiated by accepting hari-nāma and mantra-dīkṣā from Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura. At that time, He was given the name Śrī Hayagriva dāsa brahmacāri. The Vaiṣṇava-homa rites for the dīkṣā initiation were performed by Śrīmad Ācārya dāsa Devaśarma.

The Displeasure of His Family and Friends Regarding His Dīkṣā

Initiation

His family and those who were previously His friends were greatly displeased that Śrīla Gurudeva, having been born into an upper caste family, had not taken initiation from the family guru. Instead, He had turned to the Ācārya of the Gauḍīya Maṭha. This was considered to be a black spot on the family name.

To reason with them and to justify His actions, Śrīla Gurudeva cited the scriptures. He referred to Prahlāda Mahārāja who had refused to accept the two sons of Śukrācārya (Śaṇḍa and Amarka) as worthy of being gurus. Prahlāda reasoned that they lacked the qualities of integrity and devotion. The duo gave instructions on dharma (prescribed occupational duties within the varṇāśrama system) artha (economic development), kāma (sense gratification) and rājniti (art of politics). But they said nothing about Viṣṇu-bhakti (devotion to Śrī Kṛṣṇa). Thus, Prahlāda considered Nārada, Who was enlightened and unswerving in His devotion, to be the appropriate guru. If the guru is ignorant, then how can he instruct his disciples? Whether he is a brāhmaṇa or a śūdra, anyone who knows the Supreme Lord Kṛṣṇa can be a guru.

It should be noted that many people who initially criticized Śrīla Gurudeva for the circumstances of His acceptance of dīkṣā later sought the shelter of His Lotus Feet.

Śrīla Gurudeva’s Participation in the Establishment of, and His Many Acts of Service to Śrī Gauḍīya Maṭha

Immediately after initiation, Śrīla Gurudeva enthusiastically entered into the service of Śrī Kṛṣṇa, and for this purpose became a novitiate of the Maṭha. Śrīla Gurudeva had been completely celibate since childhood, and thus He entered the Maṭha as “naiṣṭika brahmacārī,” a novitiate monk of great stature. Soon, He became the favorite disciple of Śrīla Bhaktisiddhānta Sarasvatī, by virtue of His devotion to His guru, His tireless service to Śrī Viṣṇu and the Vaiṣṇavas, and His multi-faceted skills. Śrīla Prabhupāda used to refer to His disciple as a person of

volcanic energy, one without a second.

An endeavor has been made below to outline Śrīla Gurudeva's activities from 1928 (when He joined the order), to the year of the disappearance of Śrīla Prabhupāda in 1936, and then up to 1945. These facts have been gleaned from Śrīla Gurudeva's contemporaries, His elder disciples and from those who knew Him as a youth. This information covers all of Śrīla Gurudeva's activities on behalf of the organization, wherein He helped to spread the Message of Divine Love of Śrī Caitanya Mahāprabhu. Śrīla Gurudeva always exhibited a magnanimous attitude toward the needy and the suffering. All His activities were saturated with the greatness of His divine personality. Having come into personal contact with Him in 1946, it has been possible for the present author to provide a more detailed account from that year onwards.

We have heard from the aged contemporaries of Śrīla Gurudeva that He was the main pillar of support for those who raised funds for establishing the extensive Gauḍīya Maṭha organization, which is dedicated to spreading the message of Śrīman Mahāprabhu in India and abroad. This was accomplished by means of mendicancy and the solicitation of donations. Those who were fortunate enough to have obtained the darśana of Śrīla Gurudeva and those who had heard His Divine Words were left with no alternative other than to be attracted to Him. Many spontaneously sought His shelter.

Following the instructions of Śrīla Prabhupāda, He stayed in Chennai for quite some time. He gave special attention to the acquisition of land for the Maṭha at Chennai, and to the construction of a temple there with a courtyard and residential quarters. At that time, He was especially inspired by the elder brothers in the order, Parivrājakācārya Tridaṇḍi Svāmī Bhakti Rakṣaka Śrīdhara Mahārāja and Parivrājakācārya Tridaṇḍi Svāmī Hṛdāya Bon Mahārāja. With relentless effort, Śrīla Gurudeva established relationships with all the prominent citizens of Chennai. The principle reason for our sorrow and suffering is that we have forgotten Kṛṣṇa. No ācārya before Śrīla Prabhupāda had gone to such lengths to turn the minds of men and women back toward Kṛṣṇa. He was truly an incarnation of the potency of Lord Gaurāṅga's compassion.

To awaken the memory of Bhagavan Śrī Kṛṣṇa among the masses, Śrīla Prabhupāda made elaborate arrangements for spiritually based education in the cities of Calcutta, Patnā, Prayāg, Kāśī and others. Temples and preaching centers were established throughout India and other parts of the globe. Arrangements

were made for parikrama (circumabulation) of Śrī Vrājamandala and Śrī Navadvīpa Dhāma and for nagar-saṅkīrtana—spreading the teachings of Śrī Caitanya Mahāprabhu to every town and village by means of public processions of devotees singing the glories of the Lord. He also made arrangements for the preservation of sites, celebrated as piṭhas, which had been sanctified by the holy presence of Śrīman Mahāprabhu, as well as for the rediscovering of lost places of pilgrimage. Last, but certainly not least, He was responsible for the popularization of the spirit of śuddha bhakti (pure devotion). As if that were not enough, He also saw to the publication of daily, weekly, biweekly and monthly spiritual journals in different languages. In all these endeavors, Śrīla Gurudeva was the principal enthusiastic participant. In most matters, Śrīla Prabhupāda would send Śrīla Gurudeva ahead of Him. Śrīla Prabhupāda placed great confidence and trust in Śrīla Gurudeva's many abilities.

Śrīla Gurudeva played a major role in purchasing land for, and building the Śrī Ramānanda Maṭha near Goshpad-tirtha in Rajamahendri Zilla, Andhra Pradesh. This temple is near the bank of the Godavarī River and is intimately connected with the memory of Śrī Rai Ramānanda, a close associate of Śrī Caitanya Mahāprabhu. We have information from Śrīla Gurudeva's contemporaries that other disciples of Śrīla Prabhupāda were also engaged in trying to secure land for the Maṭha. When their efforts were thwarted however, these individuals began to despair. Śrīla Gurudeva said to them, "You have not yet shown enough effort." When the other disciples of Śrīla Prabhupāda expressed that "all seemed lost," Śrīla Gurudeva replied, "Nothing has even been started yet!" He then met with all the necessary people to secure the land, and very quickly attained success.

Everyone was amazed by Śrīla Gurudeva's dexterity. His handsome visage, divine persona, soft manners and modern way of thinking, which was always supported by means of infallible proofs from the scriptures, won over the greatest among men. In fact, they were overwhelmed and felt honored to be able to be of service to Him. Śrīla Gurudeva's primary concern was the fulfillment of the wishes of His guru, Śrīla Prabhupāda. The novitiates of today cannot imagine the hours of work he put in, all the while ignoring both hunger and sleep. The devotion and sincerity He exhibited toward His guru was without equal. He never ventured into anything without His guru's instructions. It was due to such total surrender to the Lotus Feet of Śrīla Prabhupāda that the energy flowed spontaneously from guru to disciple.

Śrīla Prabhupāda Blesses Śrīla Gurudeva at Sarabhoga Śrī Gauḍīya Maṭha

In March 1935, at Sarabhoga, Assam, the Holy Deities, Their Lordships Śrī Śrī Guru- Gaurāṅga-Gandharvika-Giridhāri were installed. From comments made by Śrīla Prabhupāda during the installation ceremony we are able to understand the closeness of the relationship between Him and Śrīla Gurudeva. From these same comments, we can also appreciate the great love that Śrīla Prabhupāda had for Śrīla Gurudeva. At the time of His disappearance, Śrīla Prabhupāda had established a total of sixty-four preaching centers. Among the most important of them is the temple at Sarabhoga in Kanrup (now known as Barpeta), Assam.

Before installing the Deities at Sarabhoga, Śrīla Prabhupāda sent Śrīla Gurudeva with His senior god-brother and Śrī Janakīballabh Brahmacāri to make all the necessary arrangements. At that time, another god-brother of Śrīla Gurudeva, Śrīmad Bhakti Vijñāna Aśram Mahārāja was in charge of the Sarabhoga Maṭha. In Assam, Śrīla Nimānanda dāsa Adhikāri Aśram Prabhu was considered to be a prominent, influential and educated householder devotee of Śrīla Prabhupāda. He was greatly adept at spreading the message of divine love of Śrī Caitanya Mahāprabhu. It was assumed that he would make all the necessary arrangements for the deity installation, including the collecting of all the necessary paraphernalia and the arranging of accommodations for Śrīla Prabhupāda and His entourage when they arrived from Calcutta. However, much to Śrīla Gurudeva's surprise, when He arrived with His god-brothers and other volunteers, no arrangements had been made at all, with only a few days left before the ceremony. When the guardian of the Maṭha, Śrīmad Bhakti Vijñāna Aśram Mahārāja, was asked the reason for this, he replied, "Since those to whom Śrīla Prabhupāda had given the responsibility had not done anything, what could he do? Śrīla Gurudeva was blessed with such a divine nature that He never turned back from any endeavor, and always achieved complete success. Moreover, He never despaired. Working around the clock, He very quickly organized a temporary shelter for Śrīla Prabhupāda and His entourage. Śrīmad Nimānanda Prabhu eventually came with his family from Gowālapāḍa to participate in the activities and stayed at Chakchakra Bazaar.

On Sunday, 15 March 1936, (2 Chaitra 1342) at 6:30 AM, Śrīla Prabhupāda and His companions arrived at the Sarabhoga railway station. Śrīla Gurudeva and the local devotees gave them a rousing welcome.1 Śrīla Prabhupāda left the railway station for the Sarabhoga Gauḍīya Maṭha, preceded by a kīrtana procession with included an elephant and a band.

At the same time, Śrīla Gurudeva was worried that He had been so engrossed in finding accommodations for the visitors that He had not been able to give sufficient attention to arranging for their meals. Fortunately, when Śrīla Prabhupāda finally reached the Maṭha, it was found that an abundance of nice dāls (lentils) and other edibles had already been stocked. When word had spread that a holy man was coming from Navadvīpa, men and women rushed from all corners of Assam, balancing all sorts of offerings on their shoulders. They had traversed many miles. Some had even traveled in this manner as much as forty miles! Their gifts filled the Maṭha. Śrīla Prabhupāda was overwhelmed to see the simplicity of these village folks and their devotion toward serving the Holy. During the stay of Śrīla Prabhupāda, thousands partook of mahāprasāda every day.

The day after His arrival, Śrīla Prabhupāda instructed Tridaṇḍi Svāmī Bhakti Rakṣaka Śrīdhara Mahārāja in the installation procedure of Their Lordships, Śrī Śrī Guru- Gaurāṅga-Gandhārvika-Giridhārī. On the day of the installation ceremony, Śrīla Śrīdhara Mahārāja placed garlands around the Deities in the heart of the temple, prior to Śrīla Prabhupāda's arrival there. At the auspicious hour of 10 AM, Śrīla Prabhupāda entered the sanctuary, bowed down to pay respects to the Deities, and said, "The Deities have already manifested." Hearing this, Pujyapāda Śrīmad Rakṣaka Śrīdhara Mahārāja felt rather guilty. He felt that he should have waited for Śrīla Prabhupāda before placing the garlands. The Deities were then installed with fervent zeal by means of traditional Vaiṣṇava rites and homa, to the accompaniment of rousing kīrtana. After the ceremony, countless people partook of the Lord's mahāprasāda.

After the completion of the festivities, Tridaṇḍi Gosvāmi Śrīmad Bhakti Vijñāna Āśrama Mahāraja repeatedly requested Śrīla Gurudeva to inform Śrīla Prabhupāda that Nimānanda Prabhu had neglected his duties. Knowing that this news would make His guru unhappy, Śrīla Gurudeva was initially reluctant to raise the issue. Śrīmad Bhakti Vijñāna Āśrama Mahāraja was, however, very persistent. Śrīla Gurudeva felt that it would be best not to ignore the request of His elder god-brother.

The opportune moment arrived when Śrīla Prabhupāda was pacing backwards and forwards with Śrīla Gurudeva following Him with a hand-held fan to keep the flies away. Śrīla Gurudeva raised the subject in a casual manner while engaged in a discussion of several different topics. Śrīla Prabhupāda's reaction to this was immediate and scolding. Śrīla Gurudeva then felt remorseful for disturbing His beloved spiritual master. Almost instantly, Śrīla Prabhupāda changed His tone and began to praise Śrīla Gurudeva, although this did not make Śrīla Gurudeva very happy, as He had surmised that Śrīla Prabhupāda was concerned that His disciple would not be able to bear His guru's criticism. Śrīla Prabhupāda then gave Him invaluable advice enabling Him to understand the nature of the closeness of their relationship. Paramgurudeva advised Śrīla Gurudeva with the following words, "Why do you expect so much? Accordingly, you suffer. It is not right to hope that this or that person will give so much service. On the contrary, you should be grateful for whatever little others do. Śrīmatī Rādhikā is in charge of Kṛṣṇa's household. She is well aware that it is She Who is responsible for everything from A to Z and She is grateful for it." The inner meaning of this is that Śrīla Prabhupāda expected Śrīla Gurudeva to accept full responsibility. If anyone offers his service, then that service should be welcomed with gratitude. Śrīla Prabhupāda demonstrated His closeness to His disciple by means of these well-intentioned words. Indeed, upon seeing the very similar long-armed and effulgent forms of Śrīla Prabhupāda and Śrīla Gurudeva, many people even mistook them to be father and son.

To provide an example of correct behavior, Śrīla Gurudeva often spoke of the previously mentioned incident at Sarabhoga wherein Śrīmad Śrīdhara Mahārāja had placed garlands upon the Deities prior to Śrīla Prabhupāda's arrival at the temple. Śrīmad Śrīdhara Mahārāja was convinced that on the day of the installation, he had performed duties that should have been left for Śrīla Prabhupāda to complete. In his mind, He was thinking that this had been an offense to his guru. He revealed his thoughts to Śrīla Gurudeva and begged Him to mediate and obtain Śrīla Prabhupāda's pardon for what He had done unknowingly. When He had come to know of Śrīdhara Mahārāja's misgivings, Śrīla Prabhupāda replied, "Those who seek God cannot do any wrong. The Divine One Who is sought after does not see the faults of the seeker. He is forgiving because the sincere seeker is never motivated by self-interest. By contrast, those who work with an ulterior motive may sin at every step."

Inspired to Preach in the Western World

When Śrīla Prabhupāda had resolved to preach the divine message of Śrī Kṛṣṇacaitanya Mahāprabhu in the west, He decided that Śrīla Gurudeva was the most suitable person. Following the instructions of Śrīla Prabhupāda, photographs were taken of Śrīla Gurudeva and two other devotees for the purpose of securing passports. Upon the completion of arrangements for going to the United Kingdom, Rajārṣi Saradindu Kumar Rai said to Śrīla Prabhupāda, "England is a place of loose morality. I do not think it wise to send such a handsome youth there. It would be wiser to send someone older." Thinking this advice not to be unreasonable, Śrīla Prabhupāda decided to send Śrīmad Bhakti Pradīp Tīrtha Mahārāja in His place. Śrīla Gurudeva was, instead, assigned the task of collecting funds for the forthcoming voyage. Actually, Śrīla Gurudeva had been apprehensive that Śrīla Prabhupāda would not grace this world with His physical presence much longer. When the first suggestion was put forth that He should go to England, He was intensely afraid that He might not return to see His guru. Thus, when His trip was cancelled, Śrīla Gurudeva breathed a sigh of relief.

Debate with Śrī Pañcānan Tarkaratna Pandit, Scholar of Bengal

Śrīla Gurudeva was adept at refuting all arguments contrary to the path of devotion and at establishing the conclusions of pure devotion. Impressed by the persuasive intellect and humble, respectful demeanour of His disciple, Śrīla Prabhupāda sent Śrīla Gurudeva to meet Paṇḍita Pañcānana Tarkaratna of Naihāṭi, Bhaṭṭapallī on 4 October 1936. This Paṇḍita had strongly criticised Śrīla Prabhupāda's views on daiva-varṇāśrama, which were based on the sacred scriptures. Śrīla Prabhupāda feared that such criticism from a renowned person like Paṇḍita Pañcānana Tarkaratna would harm sincere seekers of the truth due to his powerful and influential stature among brāhmaṇa scholars. The Paṇḍita even refused to debate with a non- brāhmaṇa. In order to approach the Paṇḍita, Śrīla Prabhupāda referred to Śrīla Gurudeva's brāhmaṇa lineage prior to entering the order and also went so far as to hide the signs of a Vaiṣṇava altogether.

Without hesitation, Śrīla Gurudeva accepted his Guru Mahārāja's words as his command.

Śrīla Gurudeva reached the residence of Śrī Tarkaratna in Kāṭhālpāḍā at 8:30 a.m. accompanied by Śrī Prafulla Kumāra Caṭṭopādhyāya. Śrīla Gurudeva was first introduced to the worthy son of the scholar, Śrī Jīva Nyāyatīrtha, M. A. Afterwards, Śrīla Gurudeva sat down for a two-hour debate with Śrī Tarkaratna. He would later recount his experience to his listeners: "There is no doubt that Śrī Pañcānana Tarkaratna is a man of great scholarship. However, even though he knows numerous verses by heart, he cannot provide convincing solutions to many philosophical problems. Consistently following the path of dry argument, he reaches a dead-end and is unable to give satisfactory replies to important questions." Analysing the reason why this should be the case with such a great scholar, Śrīla Gurudeva said, "Paṇḍita Mahārāja has not had the association of a pure devotee, nor has he met a real sādhu. Without the blessings of a saintly person, it is not possible to arrive at and realise the ultimate conclusion."

The main contents of the debate have been published in the 13th & 15th volumes of the 15th year of a Bengali weekly journal published by Śrīla Prabhupāda under the auspices of Śrī

Gauḍīya Maṭha. The title of the article is Karma-jaḍa-smārta-vāda O Śuddha-bhāgavata- siddhānta ("Mundane Ritualistic Works vs. Pure Devotion"). It was published in the form of a dialogue. In this article, Śrīla Gurudeva is referred to as "Mahopadeśaka."

First, Mahopadeśaka Śrīyukta Heramba Kumāra Bandyopādhyāya met the worthy son of Tarkaratna, Śrīyukta Jīva Nyāyatīrtha, M.A. When Prafulla Bābu introduced Śrīla Gurudeva as a preacher of Śrī Gauḍīya Maṭha, Nyāyatīrtha Mahārāja warmly welcomed him indicating that he was well aware of the activities of the Gauḍīya Maṭha in India and abroad. Nyāyatīrtha then quoted the following Sanskrit verse:

yathā kāñcanatāṁ yāti kāṁsyaṁ rasa-vidhānataḥ tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām

(Hari-bhakti-vilāsa 2.12)

[As bell metal can be turned into gold when treated with mercury, a disciple initiated by a bona fide guru immediately attains the position of a brāhmaṇa.]

He asked, "Are these not the words of your Gauḍīya Maṭha?"

Mahopadeśaka replied, "These are the words of the Sātvata-pañcarātra Tattvasāgara. These have been compiled by Śrīla Sanātana Gosvāmī Prabhu according to the instructions of Śrī Caitanyadeva Himself."

Nyāyatīrtha: Have you not used the words daikṣā brāhmaṇa?

Mahopadeśaka: These are the words of Jagadguru Śrīdhara Svāmipāda and Bhārgavīya Manu:

trivṛt śaukraṁ sāvitraṁ daikṣyam iti triguṇitaṁ janma

(Bhāvārtha-dīpikā 10.23.29)

[There are three kinds of birth—śaukra, sāvitra, and daikṣa—according to their different qualities.]

mātur agre 'dhi-jananaṁ dvitīyaṁ mauñjibandhane tṛtīyaṁ yajña-dīkṣāyāṁ dvijasya śruti-codanāt

(Manu-smṛti 2.169)

[The śruti states that a brāhmaṇa gets his first birth from his mother (śaukra-janma or seminal birth). He gets his second birth by receiving the sacred thread (sāvitra-janma), and finally he gets his third birth by yajña-dīkṣā (ceremonial

initiation at a fire sacrifice).]

They debated in this manner for about fifteen minutes, after which Śrīla Gurudeva expressed his desire to meet Tarkaratna Mahārāja. In response, he was taken up to the first floor of the residence. Paṇḍita Tarkaratna asked Śrīla Gurudeva, "What is your name and where do you come from?"

Śrīla Gurudeva replied, "My name is Heramba Kumāra Bandyopādhyāya, and my previous residence was Vikrampur, Bharākara. At present, I am a humble servant of Śrī Gauḍīya Maṭha. I have come to Naihāṭi for the purpose of preaching with other tridaṇḍis."

Tarkaratna, repeating the verse which his son had spoken earlier, said, "Yathā kāñcanatāṁ yāti. Are these not the words of your Gauḍīya Maṭha?"

Mahopadeśaka again explained, "These are from Sātvata-smṛti and Pañcarātra. Śrī Caitanyadeva and the six Gosvāmīs have spread this śrauta message (supported by the Vedic scriptures). Śrī Gauḍīya Maṭha is totally committed to Śrī Caitanyadeva's life, teachings and, in particular, His interpretations of Śrīmad-Bhāgavatam."

Tarkaratna: In what way does the Gauḍīya Maṭha follow Śrī Caitanya? I feel that they do not.

Mahopadeśaka: Do you know about Śrī Caitanya? If so, then what is your opinion of Him?

Tarkaratna: Śrī Caitanyadeva was a great devotee and scholar.

Mahopadeśaka: I'm sure that you must have perused Caitanya-caritāmṛta and other chronicles.

Tarkaratna: Yes, I have read Caitanya-caritāmṛta. It is in the Bengali payāra metre. It does not require much scholarship to understand Śrī Caitanyadeva. Anybody can do so.

Mahopadeśaka: Do you not admit that different levels of readers may have different interpretations of the same subject?

Tarkaratna: Caitanya-caritāmṛta is simple and easy to follow. It can be understood by anyone. It is not required that one be a man of learning to peruse it.

Mahopadeśaka: (pointing to some students present there) Does each of your students understand your lessons in an identical manner? In the Chāndogya Upaniṣad (chapter 8, sections 7-12) we find that Virocana and Indra had both visited Lord Brahmā to learn the Vedas. From the same mantra given to both of them, they arrived at different conclusions. Due to his mistaken interpretation, Virocana spread the philosophy of greed and materialism, while Indra, understanding the core of Brahmā's teaching, spread the divine message. The scriptures say that the neem and mango trees grow together by the banks of the Ganges River. Both are nourished by the same river, but one bears sweet fruit while the fruit of the other is bitter. In the same way, the one Caitanya-caritāmṛta produces poison in one person and nectar in another.

Tarkaratna: We have learned from Caitanya-caritāmṛta that Caitanyadeva never ate food cooked by a non-brāhmaṇa. Do you admit this to be true?

Mahopadeśaka: Caitanya-caritāmṛta says that Śrī Caitanyadeva only accepted the invitations of bhojyānna brāhmaṇas (Vaiṣṇava brāhmaṇas). He never did otherwise. Had He gone to the houses of brāhmaṇas in general (i.e., including non-Vaiṣṇava brāhmaṇas), then the words bhojyānna and abhojyānna would not have been used. In fact, Caitanyadeva accepted food in the house of a Sanoḍiyā brāhmaṇa, from whom high class brāhmaṇa do not even accept water, because the brāhmaṇa was a follower of Śrī Mādhavendra Purī. This was in keeping with the ideals of Purīpāda. In Caitanya-caritāmṛta (Antya-līlā 8.88-89), it is stated:

abhojyānna vipra yadi karena nimantraṇa prasāda-mūlya la-ite lāge kauḍi dui-paṇa bhojyānna vipra yadi nimantraṇa kare kichu 'prasāda' āne, kichu pāka kare ghare

[When a brāhmaṇa at whose home an invitation could not be accepted invited

the Lord, he would pay two paṇas of conchshells (the currency of that time) to purchase the prasādam (Jagannatha-prasāda). When a brāhmaṇa at whose home an invitation could be accepted invited Him, the brāhmaṇa would purchase part of the prasādam and cook the rest at home.]

Tarkaratna: However, when Śrī Caitanyadeva resided in the house of Bhakta Candraśekhara at Kāśī, He took him to be a śūdra and went to eat at the house of Tapana Miśra, who was a brāhmaṇa.

Mahopadeśaka: Take note that Śrī Caitanyadeva never accepted the invitations of māyāvādī brāhmaṇa sannyāsīs, even though those sannyāsīs were brāhmaṇas, tyāgīs (renunciates), tapasvīs (performers of austerities) and of virtuous character:

tapana-miśrera ghare bhikṣā-nirvāhaṇa sannyāsīra saṅge nāhi māne nimantraṇa

(Caitanya-caritāmṛta, Ādi-līlā 7.46)

[Śrīman Mahāprabhu used to take His meals at the house of Tapana Miśra. He would not accept invitations to dine with any of the other sannyāsīs.]

Śrīman Mahāprabhu did not eat at the house of Candraśekhara Ācārya, but instead ate at the house of Tapana Miśra because His main aim in coming to Kāśī was to save the māyāvādīs, not because of any caste differences. For this purpose, He even donned the garb of the māyāvādī sannyāsīs. Śrī Caitanya Mahāprabhu acted just like a detective in disguise in order to defeat the māyāvādī sannyāsīs and their philosophy of māyāvāda and karma- jaḍa-smārta-dharma. A detective sometimes dresses like a criminal and mingles with them in order to catch them. Thus, for practical purposes, Śrī Caitanyadeva adopted this external appearance. Everyone knows that the makeup and clothing of a detective are just an act.

Tarkaratna: Apart from Kāśī, Mahāprabhu could have eaten with or partaken of

food cooked by His followers of lower caste. Why did He not do so?

Mahopadeśaka: Following the instructions of Śrīman Mahāprabhu, Śrī Advaita sat with and shared a meal with Ṭhākura Haridāsa, who was a yavana (Muslim) by birth. This took place at Śrī Advaita's residence:

...prabhu balena vacana… mukunda-haridāsa laiyā karaha bhojana

tabe ta' ācārya saṅge lañā dui jane karila icchāya bhojana, ye āchila mane

(Caitanya-caritāmṛta, Madhya-līlā 3.105-107)

[Śrīman Mahāprabhu said to Advaita Ācārya, "Take Mukunda and Haridāsa with You and accept Your meal." Thereupon, Advaita Ācārya went with the two of them and they all honoured the prasādam of Caitanya Mahāprabhu and Nityānanda Prabhu according to their hearts' desire.]

The Supreme Lord, Who is independent of all rules or mundane considerations, would graciously accept alms only from those persons who by His mercy only, desired to give Him alms. The unique quality of bhakti is that there is no effort on the part of the pure devotee to enjoy Guru-Vaiṣṇava-Bhagavān for the satisfaction of the material, sensual ego (i.e., there is no desire for any material benefit from Guru-Vaiṣṇava-Bhagavān). In this, there is no place for the worldly caste of the karma-marga or other related considerations. When Bhagavān desires to accept some service, His devotees carry out that service in like manner for the satisfaction of their Object of Service.

Ācāryavarya Śrīla Jīva Gosvāmī, who was always blessed by the thoughts and teachings of Lord Śrī Caitanya Mahāprabhu, has quoted the following verses of the Garuḍa Purāṇa in his Bhakti-sandarbha (177):

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate satra-yājī-sahasrebhyaḥ sarva-vedānta-pāragaḥ sarva-vedānta-vit-koṭyā viṣṇu-bhakto viśiṣyate vaiṣṇavānāṁ sahasrebhya ekānty eko viśiṣyate

[One yājñika (performer of Vedic sacrifices) is greater than a thousand brāhmaṇas. One person versed in all the śāstras is greater than a thousand yājñikas. One Vaiṣṇava is greater than a million Vedic scholars, and one unalloyed Vaiṣṇava is greater than a thousand other Vaiṣṇavas.]

Kālidāsa, although born in a high, upper caste family, picked up and ate the remnants of food left in the garbage by Jhaḍu Ṭhākura, who belonged to a low caste bhuiṅmālī (gardener) family. Śrī Caitanyadeva could not have upheld these examples if He had looked upon Haridāsa Ṭhākura and Jhaḍu Ṭhākura as yavana and bhuiṅmālī respectively.

Tarkaratna: Yes, bhakti is the greatest, but the scriptures do not state that bhakti does away with the concept of untouchability.

Mahopadeśaka: To say that a devotee can be untouchable is like saying "a clay gold pot," (i.e., a pot made of gold certainly cannot be made of clay; the pot can be made of either gold or clay, but not both. In this way, a devotee is worshipable by all. Therefore, it is meaningless to say that a devotee can be untouchable, just as it is meaningless to say, "a clay gold pot.") If Śrī Caitanyadeva had regarded Haridāsa Ṭhākura to be an untouchable, could He have lifted his body after death and danced with it? To Śrī Caitanyadeva, the body of a devotee was holy and pure. By mundane calculation, the body should have been doubly impure. Not only was the man who had been in this body an outcaste (outside the four varṇas), but the body itself was now dead! And yet Mahāprabhu said that all the waters, winds and all things as far as the ocean had become great tīrthas (holy places of pilgrimage) by the touch of Śrīla Haridāsa Ṭhākura. Had Śrī Mahāprabhu thought differently, could the other devotees have drunk the water that had washed the lowest part of Haridāsa's body, his feet? However, that is exactly what the devotees did in the presence of Śrī Caitanya Mahāprabhu.

The example set by Śrī Caitanya in this regard is not unique. Previously, the Vaiṣṇava ācāryas of yore had exhibited similar behaviour. Śrī Rāmānuja was born a brāhmaṇa of the highest order. His guru, Śrī Mahāpūrṇa, had performed the last rites of a devotee born in a low caste. The smārta-brāhmaṇas immediately reacted to this with strong criticism and Śrī Mahāpūrṇa was even ostracised by his relatives and family. Upon hearing this, Śrī Rāmānuja rushed to his guru. Śrī Mahāpūrṇa told Rāmānuja that he had acted according to the

dictates of the scriptures, as it was their duty to follow in the footsteps of the mahājanas (great devotees). Although Jaṭāyu was a bird, since he was a great devotee, his last rites were performed by Bhagavān Śrī Rāmacandra Himself. King Yudhiṣṭhira, born in a kṣatriya family, used to worship Vidura, whose mother belonged to a śūdra caste. Thus, following the example of these holy personalities, Śrī Mahāpūrṇa achieved great satisfaction by serving one of his devotees in this fashion. Actually, his relatives and acquaintances had done him a great favour by ostracising him. He had been trying to escape from their bad association for a long time. By the grace of God, it had now happened inadvertently by their own efforts!

In the book Prapannāmṛta, we hear the story of Tiruppāna, who was born a low caste caṇḍāla in South India. Once, he lost consciousness while chanting the Holy Names of Hari by the bank of the river Kāverī. At that time, a brāhmaṇa priest named Muni was returning to the Śrī Raṅganātha temple with water for the Diety's abhiṣeka (bath). Seeing the caṇḍāla Tiruppāna lying on the bank of the river, he repeatedly called out to him in a rude manner. Disdaining to touch the lowborn person with his hands, and fearful that the water meant for the Deity might become impure, he threw a lump of earth at the prostrate figure and awakened him. Arriving at the temple, Muni found that the doors were bolted from inside. After calling out for a long time, the priest heard a voice speak to him. The voice said that Śrī Raṅganātha Himself had been injured by the lump of earth that had been thrown at His humble servant by this proud priest. Unless the priest circumambulated the temple carrying the devotee on his shoulders, the doors of the temple would not open. Thus, it came to pass that the priest did as he had been ordered, and only then did the doors of the temple open. The Tiruppāni Śrī Vaiṣṇavas still worship Tiruppāna as Munivāhana because a brāhmaṇa named Muni had carried him (acted as his vāhana) around the temple. Rāmānujācārya and others, belonging to the cream of the brāhmaṇas, worshipped Munivāhana daily. Ālavandāra Yāmunācārya, who was also a brāhmaṇa, offered praṇāmas to Bhakta Śaṭhakopa, the avatāra of a devotee, who was born in a śūdra family:

mātā-pitā yuvatayas tanayā vibhūtiḥ sarvaṁ yadeva niyamena madanvayānām ādyasya naḥ kalupater-bakulābhirāmaṁ śrīmat-tad-aṅghri yugalaṁ praṇamāmi mūrdhnā

(Stotra-ratna 7)

[I reverently bow my head to the blessed feet, attractive as bakula flowers, of Śaṭhakopa, the first ācārya of our devotional family. For our disciplic succession, his lotus feet are everything—our father, mother, son, wife, and wealth.]

Tarkaratna: How can a śūdra be the guru of a brāhmaṇa? In which scripture has this been stated? Even Caitanyadeva did not agree with this.

Mahopadeśaka: I am surprised to hear these words from a learned person like you who is well versed in the scriptures. But Sarasvatī compels you to speak the truth. A śūdra can never be the guru of a brāhmaṇa. A Vaiṣṇava is not a śūdra. One who serves Viṣṇu is a yogī established in knowledge of Brahman:

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-buddhir viṣṇau sarveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ

(Padma Purāṇa)

[Anyone who considers the Deity to be nothing but stone, the guru to be an ordinary human being, or the Vaiṣṇava to be a member of a particular caste or race, who takes the holy water which has washed Viṣṇu or the Vaiṣṇava's feet and can destroy all the sins of the age of Kali to be ordinary water, who thinks that the name or mantra of Viṣṇu, which destroys all evils, is the same as any other sound, or who takes Viṣṇu to be equal to anything other than Him, has a hellish nature and is a great sinner.]

Upon hearing this verse, Tarkaratna remained silent for some time.

Mahopadeśaka further said, "You have read in Caitanya-caritāmṛta that Ṭhākura Haridāsa was the guru of the brāhmaṇa Balarāma Ācārya. In that same literature, you have seen:

kibā vipra, kibā nyāsī, śūdra kene naya yei kṛṣṇa-tattva-vettā, sei 'guru' haya

(Caitanya-caritāmṛta, Madhya-līlā 8.128)

[Whether one is a brāhmaṇa, a sannyāsī or a śūdra—regardless of what he is—he can become a guru if he knows the science of Kṛṣṇa.]

Tarkaratna: This might be justified as regards the śikṣā-guru (the instructing guru), but surely the dīkṣā-guru (initiating guru) must be a brāhmaṇa.

Mahopadeśaka: In the Padma Purāṇa, quoted by Śrī Sanātana Gosvāmī Prabhu in

Hari-bhakti-vilāsa, it is said:

na śūdrā bhagavad-bhaktās te tu bhāgavatā matāḥ sarva-varṇeṣu te śūdrā ye na bhaktā janārdane

[Devotees of the Lord are never śūdras; rather they are all first-class bhāgavatas. But if one is not a devotee of Lord Kṛṣṇa, he should be considered a śūdra even if he was born in a brāhmaṇa, kṣatriya or vaiśya family.]

ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ avaiṣṇavo gurur na syād vaiṣṇavaḥ śva-paco guruḥ

[Even if a brāhmaṇa is very learned in Vedic scriptures and knows the six occupational duties of a brāhmaṇa, he cannot become a guru unless he is a

devotee of the Supreme Lord. However, if one is born in a family of dog-eaters but is a pure devotee of the Lord, he can become a guru.]

mahā-kula-prasūto ’pi sarva-yajñeṣu dīkṣitaḥ sahasra-śākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ

[Even if born in an aristocratic brāhmaṇa family, initiated with all the appropriate Vedic sacrifices and learned in one thousand branches of Vedic knowledge, one who is not a Vaiṣṇava can never be a guru.]

vipra kṣatriya vaiśyās ca guravaḥ śūdra janmanām śūdrāś ca guravas teṣāṁ trayāṇāṁ bhagavat-priyāḥ

[A brāhmaṇa, kṣatriya or vaiśya can be guru for the śūdra class, but a Vaiṣṇava, even if born a śūdra, because he is dear to the Supreme Lord, can be the guru of these higher orders.]

There is no factual difference between the śikṣā-guru and the dīkṣā-guru. There only exist differences in their pastimes. The śikṣā-guru acquaints us with Śrī Kṛṣṇa in Whom we seek shelter. The dīkṣā-guru establishes a relationship with the same Supreme Śrī Kṛṣṇa. Thus, neither contradicts the other. Both are gurus and are beyond mundane discrimination. In the Caitanya-caritāmṛta (Ādi-līlā 1.44-47), it is stated:

yadyapi āmāra guru—caitanyera dāsa tathāpi jāniye āmi tāṅhāra prakāśa guru kṛṣṇa-rūpa hana śāstrera pramāṇe

guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit

na martya-buddhyāsūyeta sarva-deva-mayo guruḥ

śikṣā-guruke ta' jāni kṛṣṇera svarūpa antaryāmī, bhakta-śreṣṭha,—ei dui rūpa

[Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī: Although I know that my guru is a servitor of Śrī Caitanya, I know Him also as a plenary manifestation of the Lord. According to the deliberate opinion of all revealed scriptures, the guru is nondifferent from Lord Kṛṣṇa. Śrī Kṛṣṇa in the form of the guru delivers His devotees. Lord Kṛṣṇa says to Uddhava, "One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods." One should know the śikṣā-guru to be the absolute counterpart of Śrī Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Paramātmā and as the greatest devotee of the Lord.]

Kibā vipra, kibā nyāsī—If these words referred only to the śikṣā-guru, then would Śrīman Mahāprabhu have taken dīkṣā from the sannyāsī Śrīla Īsvara Purī? Would Śrī Nityānanda Prabhu and Advaita Ācārya have taken dīkṣā from Śrīla Mādhavendra Purī Gosvāmī? Śrīla Raghunātha dāsa Gosvāmi Prabhu, who was born in a kāyastha caste, is famous among the Gauḍīya Vaiṣṇavas as Jagadguru and Ācārya. The brāhmaṇas Śrī Gaṅgā-nārāyaṇa Cakravartī and Śrī Rāmakṛṣṇa Bhaṭṭācārya took dīkṣā from Śrīla Narottama Ṭhākura (a non-brāhmaṇa by material estimation). Śrīla Yadunandana Cakravartī of Katwa took initiation from Śrīla Gadādhara dāsa, and Śrī Rasikānanda (a smārta-brāhmaṇa) took initiation from Śrī Śyāmānanda (a low-class brāhmaṇa by material consideration). Śrī Rāmakṛṣṇa's father, Śivāi Bhaṭṭācārya, was furious when he heard that his son had taken dīkṣā from Śrīla Narottama Ṭhākura:

ore mūrkha! kaha dekhi kona śāstre kaya? brāhmaṇa haite ki vaiṣṇava baḍa haya? vipra śiṣya kaila se vā kemana vaiṣṇava? paṇḍitera samāje karāva parābhava

(Narottama-vilāsa, 10th vilāsa)

[O fool, which one among the scriptures has said that the Vaiṣṇavas are superior

to brāhmaṇas? What type of a Vaiṣṇava is he to have initiated a brāhmaṇa? I will have him accept defeat and humiliation before the society of scholars.]

In his work Narottama-vilāsa, the brāhmaṇa Śrī Narahari Cakravartī has given great importance to this and other similar incidents. He narrates how Śivāi Bhaṭṭācārya had invited Murāri Paṇḍita to a debate on the topic of bhāgavata-dharma and how Digvijaya Murāri Paṇḍita had been humiliated and ultimately defeated.

Thus, it is nothing new for proponents of karma-jaḍa-smārta philosophy to present incorrect arguments. They know and yet refuse to understand. They know, but nonetheless will not practice the teachings of the scriptures. If they did, they would lose their identification with their bodies and sacrifice their material interests. This they find impossible to do. However, the Śrīmad-Bhāgavatam, śruti, smṛti, Purāṇas and Pañcarātra loudly proclaim that it is the Vaiṣṇava who has acquired brahminical qualification in a spiritual sense, apart from any material considerations. Śrīla Jīva Gosvāmī Prabhu points out that Kaimutika Nyāya accepts this concept of spiritual brahminhood. As there are a thousand coins in a lakh (100,000 rupees), so too there is brahminhood in a Vaiṣṇava.

Tarkaratna: Where has this brahminhood been discussed in śruti?

Mahopadeśaka: Śruti says that brahminhood can be determined by means of the observation of a person's actions. In the Sāmavedīya Chāndogya Upaniṣad (4.4.5), we come to know of Satyakāma and Gautama. Gautama Ṛṣi determined the caste of Satykāma by the yardsticks of truthfulness and simplicity:

taṁ hovāca kiṁ gotro nu saumyasīti. sa hovāca nāhametadveda bho yad-gotro 'ham asmi. apṛcchaṁ mātaram sā mā pratyabravīd

bahvahaṁ carantī paricāriṇī yauvane tvāmalabhe. sāhaṁ etat na veda yad-gotras-tvamasi.

jābālā tu nāmā ahamasmi, satyakāmo nāma tvamasīti. so 'haṁ satyakāmo jābālo 'smi bho iti.

taṁ hovāca naitadabrāhmaṇo vivaktum-arhati samidhaṁ saumyā āhara. upa tvā

nesye. na satyādagā iti.

(Chāndogya Upaniṣad 4.4.4-5)

[Gautama asked Satyakāma, “My dear boy, what is your gotra?” The boy said, “I do not know what my caste or family background is. I asked my mother, and she said, ‘When I was young, I wandered here and there and knew many men. Then you were born. I knew so many men that I don’t know who your father is, or what your caste is. All I know is that my name is Jābālā and your name is Satyakāma (One who wants truth).’ Therefore I am known as Satyakāma Jābāla, and do not know my caste.” Gautama said, “My dear boy, you speak truthfully, and therefore you must be a brāhmaṇa. No one but a brāhmaṇa could speak such an unpalatable truth. O beautiful young boy, go and bring me wood for the sacrificial fire. I shall initiate you as my disciple, for you never depart from the truth.”]

Tarkaratna: This is another example of your wishful thinking. Satyakāma Jābāla was of brāhmaṇa parentage.

Mahopadeśaka: Where is the proof of this?

Tarkaratna: Only those who have brāhmaṇa blood in them show the inclination, when they come of age, to go to the guru and pursue learning. From these tendencies, we can surmise that Satyakāma was of brāhmaṇa heritage.

Mahopadeśaka: Often, it is seen that brāhmaṇa youths are reluctant to stay with the guru and follow the path of brahmacarya and learning. Even today, one is confronted by many hundreds of examples of this.

Tarkaratna: You have misinterpreted the word bahvahaṁ. It should not be taken to mean “serving many men,” but “many kinds of service.”

Mahopadeśaka: Let us assume that you are right. If Jābālā had been an extremely devoted wife and had served her husband in many ways, how could she have forgotten her husband’s name?

Tarkaratna: It is not customary for a wife to utter her husband’s name, so she could not tell it to her son.

Mahopadeśaka: Again, let us assume that you are right and that the devoted wife could not utter the name of her husband. What, however, prevented her from mentioning his gotra (family name)? In bahvahaṁ, the word bahu is to be understood as an adverb. Bahu implies serving many people, in many ways, and in many places. Immediately after this comes yauvane tvāmalabhe (“I begot you in my youth”), thus indicating the fruit of her services. If Jābālā did not know her husband’s gotra due to being absorbed in executing many services at home, then what would be the significance of the words yauvane tvāmalabhe? “By performing many services, I have begotten you in my youth”—can this be taken as an excuse for not knowing her husband’s gotra? By using the term yauvane (“in my youth”), Jābālā has, in a serious and discreet manner, told Satyakāma the truth. It would be a transgression of truth to interpret it otherwise for some other purpose. A child is conceived only in youth. “By serving many in my youth I have begotten you.” It seems clear that any other interpretation of the word is irrelevant. Gautama Ṛṣi understood the subtlety of these dignified and polite words. Had he not, he would not have acclaimed Satyakāma to be truthful and honest. There is nothing out of the ordinary when one mentions the names of one’s parents. However, Gautama praised Satyakāma’s good qualities when he realised that Satyakāma was saying something special, and not at all ordinary. Gautama Ṛṣi said, “Only a brāhmaṇa could make such a bold statement, thus I will initiate you with brāhmaṇa rites.”

To be simple and truthful is to publicly admit what might be harmful to one’s own self. Generic, ordinary statements do not merit attention, nor can they be taken to be the hallmark of higher qualities such as truthfulness and simplicity. Thus, the meaning is very clear. The name of the gotra is mentioned at the time of marriage and again when a child is conceived. It is surprising that on both occasions Jābālā failed to register it. Jābālā got married, lived with her husband, had a son, and yet she did not know her husband’s name and gotra? Eminent scholars of the scriptures and leaders of society should question the motives of those who contrive to paint a picture of Jābālā as a naive simpleton. In their advocacy of this absurdity, they have not shown Jābālā as she really was, and have thereby thrust falsehood and deceit into an episode highlighting simplicity and truthfulness. Religious men and women of society all know the names of their parents and their gotra. No other arguments should be raised to cover this simple, honest and dignified statement of the boy Satyakāma. It was due to his

unabashed openness about such a shameful fact that Gautama appreciated his straightforwardness and hailed him as a brāhmaṇa. This is the interpretation of the Sāma Veda in Mādhva-bhāṣya:

ārjvavaṁ brāhmaṇe sākṣāt śūdro 'nārjava-lakṣaṇāḥ gautamastv iti vijñāya satya-kāmamupānayat

[A brāhmaṇa possesses the quality of simplicity, and a śūdra possesses the quality of crookedness. Knowing this fact, Gautama awarded sacred thread initiation to Satyakāma and made him a first-class brāhmaṇa.]

Tarkaratna did not reply to this example, but instead moved on: "In this life, no matter how high a person rises in spiritual practice, he cannot be awarded the honour and seat of a person who is a brāhmaṇa by birth. He can claim this only after death, in another birth in a brāhmaṇa family."

Mahopadeśaka: The person who is a brāhmaṇa by birth is tied to his karma. The devotee of the Supreme Lord does not take to such lowly ambitions as to roam in the cycle of cause and effect. The devotee disdains the titles of Brahmā or Indra, and regards the heavenly planets and mokṣa (liberation) to be no higher than hell. Even the faintest traces of bhakti will not show themselves unless one scorns and spurns bhukti (sense enjoyment) and mukti (liberation from material existence):

nārāyaṇa-parāḥ sarve na kutaścana bibhyati svargāpavarga-narakeṣv api tulyārtha-darśinaḥ

(Śrīmad-Bhāgavatam 6.17.28)

[Devotees solely engaged in the devotional service of the Supreme Lord

Nārāyaṇa never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.]

bhukti-mukti-spṛhā yāvat piśācī hṛdi vartate

tāvad bhakti-sukhas yatra katham abhyudayo bhavet

(Bhakti-rasāmṛta-sindhu, Pūrva 2.22)

[How is it possible for the ocean of devotional happiness to appear in the heart as long as the witches of bhukti and mukti remain present there?]

The devotee does not have to travel from womb to womb. It is ridiculous, illogical and contrary to the scriptures to think that, compelled by past activities, the devotee will be born into the womb of a brāhmaṇa, experience the threefold material afflictions1[1] and then nullify his past!

Nitya-siddha-bhaktas or eternally liberated devotees such as Hanumān, Guhaka, Garuḍa, Ṭhākura Haridāsa, Śrīla Raghunātha dāsa Gosvāmi Prabhu, Śrīla Vāsudeva Datta Ṭhākura, Śrīla Uddhāraṇa Datta Ṭhākura, Śrī Jhaḍu Ṭhākura and others are universally considered to be the cream among devotees. To say that they would be forced to take birth as brāhmaṇas bound by the cycle of cause and effect like any other being within ordinary society would be like making noise rather than engaging in actual debate.

Tarkaratna: I am very pleased to have spoken with you. Indeed, you are a scholar. I am greatly impressed by your polite manners.

Mahopadeśaka: From your words, I gather that you have studied Śrī Caitanya-caritāmṛta like any other general reader. But I think that if you were to hear these nectarean words from the lips of a bona fide follower of Śrī Caitanyadeva, emanating devotion, you would dispel your erroneous notions and, therefore, you would be better equipped to understand Śrī Gauḍīya Maṭha. You have not directly heard about the Gauḍīya Maṭha; hearing from some aberrant person accounts for your misconceptions. You are both a respected elder and a scholar.

Please carefully consider the purpose of Śrī Gauḍīya Maṭha. It endeavours solely to preach Śrīmad-Bhāgavatam and advocates the establishment of brahminhood of the highest order. Śrī Gauḍīya Maṭha wishes to re-establish the original divinely ordained divisions of society (daiva-varṇāśrama-dharma).

Tarkaratna: I have read Śrī Caitanya-caritāmṛta with special attention. I have also heard about your organisation and have personally read about it.

Mahopadeśaka: Sārvabhauma Bhaṭṭācārya, an elderly and renowned scholar of Vedānta specialising in nyāya (logic) had at first judged Śrī Caitanyadeva to be a mahā- bhāgavata. However, when informed of the glories of Śrī Caitanya Mahāprabhu from the lips of His devotee Gopīnātha, he came, by the grace of Śrī Caitanyadeva, to regard Him as the Supreme Lord Himself. What more can be said? At first, Sārvabhauma, thinking Śrī Caitanyadeva to be just a sādhaka (seeker), made the Lord listen to Vedānta and endeavoured, as a well-wisher, to protect His sannyāsa-dharma! However, after speaking with the disciples of Mahāprabhu, Sārvabhauma came to realise that far from being an ordinary sannyāsī, Śrī Caitanyadeva was Supreme Knowledge Himself.

Tarkaratna: I feel affection and have great regard for your scholasticism and simplicity, but it seems that in spite of the fact that you are a brāhmaṇa by birth, you are misguided.

Mahopadeśaka: Both of us might have doubts as to who is in the wrong. Truth is one without a second, but one who is overcome by bhrama (illusion), pramāda (error), karaṇāpāṭava (imperfection of the senses), vipralipsā (cheating) and other defects understands untruth to be truth. I am compelled to say that, by birth, I am a śaukra- brāhmaṇa of the Rāḍhīya order, no less great than the brāhmaṇas of Bhaṭṭapallī. But pride of a divine nature will intoxicate me if I am able to put to my head a single grain of dust from the foot of a servant of a servant of the śuddha-bhaktas of Śrī Gauḍīya Maṭha. No earthly heritage can compare to this honour. Let me ask you this: can anyone prove that our śaukra stream is flowing pure and unblemished from the time of Brahmā? If asked, can an honest and concise reply be given?

Tarkaratna: You yourself are proof of this because your gotra is intact.

Mahopadeśaka: It is the custom of parents who have no child of their own to resort to adoption. This process involves the changing of the gotra. Does the

śaukra lineage then remain pure as it flows down through the following generations? Taking the preceding example into account; how can it be said that the gotra protects brahminhood? Please note that in the Mahābhārata, Dharmarāja Yudhiṣṭhira tells Nahuṣa that men of all castes are able to impregnate women of any caste. This, of course, makes it difficult, if not impossible, to determine the caste of an individual:

jātiratra mahā-sarpa manuṣyatve mahā-mate saṅkarāt sarva-varṇānāṁ duṣparīkṣyeti me matiḥ sarve sarvāsvapatyāni janayanti sadā narāḥ vāṅ-maithunam atho janma maraṇaṁ ca samaṁ nṛṇām

(Mahābhārata, Vana Parva 18.31-32)

[Yudhiṣṭhira told Nahuṣa: "O noble-minded and great serpent, it is very difficult to ascertain one's caste because of promiscuity among the four orders. This is my opinion. Men belonging to all castes beget offspring among women of all the different castes. And among men of different castes, speech, sexual intercourse, birth and death are common to all."]

For this reason, the truth-loving sages have made the following statement:

na caitad vidmo brāhmaṇāḥ smo vayam abrāhmaṇā veti

(from Śrī Nīlakaṇṭha's commentary on the preceding verses) ["We do not know whether we are brāhmaṇas or non-brāhmaṇas."]

Tarkaratna: Even if such things occurred in ancient times, they cannot affect our concept of brahminhood, because we do not have concrete evidence of the past. Such things have not taken place in our presence.

Mahopadeśaka: Is there any written document that guarantees that such did not occur ten years ago, or that such events will not occur in the future?

Tarkaratna: I do not have a word of praise for brāhmaṇas who are immoral and who do not observe the rituals of Gāyatrī and sandhyā-vandanā. There are still sāgnika- brāhmaṇas today who follow the brahminical code.

Mahopadeśaka: Can you say who the present day sāgnika-brāhmaṇas (those who protect the sacred fire lit by Brahmā) in Bengal and the rest of India are?

Tarkaratna: Of course there are none in Bengal. Just recently there was one such

brāhmaṇa in Kāśī, but he is now deceased.

Mahopadeśaka: There is no objection to addressing one or two individuals as brāhmaṇas, but they should not be considered to be on the same level as the spiritual brāhmaṇas. This is because Vaiṣṇavas, from the very onset, are not situated on the path of karma. They are, instead, situated in viṣṇu-bhakti, which is transcendental. Merits are higher than sin, and good works are certainly higher than evil deeds. But viṣṇu-bhakti transcends both merits and demerits, good and bad; it is non-material and is the natural function of the Self (ātmā).

Tarkaratna: I have heard that at Kāśī, you, the Gauḍīya Vaiṣṇavas, do not give recognition to the demigods and demigoddesses. You also do not go to see Lord Viśvanātha.

Mahopadeśaka: Śrī Gauḍīya Maṭha respects all the demigods and demigoddesses, but it objects to those who attempt to exploit these divinities to satisfy their own petty, mundane needs. Śrī Gauḍīya Maṭha says, instead, "Do not attempt to make the demigods and demigoddesses serve your own worldly needs. Do not treat them as though they were your servants. Do not attempt to barter with them, but rather, pray to them to assist the Self in increasing its awareness of God, for this unfolding of the natural function of the Self is pleasing to the Supreme Lord Who is beyond mundane sense perception."

I have lived with the monks of Gauḍīya Maṭha for quite a number of years, travelling with them on pilgrimages all over India. I have also met many scholars, brāhmaṇas, people who are westernised, and people who are quite ordinary. I have found that most of those who verbally accept the Vedas and call themselves Hindus are, in fact, quite ignorant of the real nature of worship of their particular worshipable deity. For example, they pray to Sūrya, the sun god, for dharma (religiosity and mundane conceptions of morality); to Gaṇeśa, the remover of obstacles, for artha (wealth); to Śakti, the personification of the material energy, for kāma (sense gratification); and to Rudra, the god of austerities, for mokṣa (liberation from material existence). Then there are others who consider Viṣṇu to be a demigod who is greater than the previous four—the

fifth god as it were, and visualise Him in a temporary, non-eternal form. All are busy seeking dharma, artha, kāma or mokṣa for their own sense gratification. Nobody talks about gratifying the senses of that Adhokṣaja Supreme Absolute Truth. The Supreme Lord has supramundane senses. With His supramundane senses, He enjoys transcendental pastimes. This enjoyment of His is eternal. Each of us should seek to become the fuel in that enjoyment. None but Śrī Caitanyadeva refers to this. Viṣṇu is not a divinity Who exists to satisfy the lust and greed of man. Rather, He is the Supreme Enjoyer Himself. It is the eternal dharma of each of us to be an eternal servitor in that enjoyment. Many among us have often seen Śrī Viśvanātha at Kāśī and Śrī Bhuvaneśvara at Bhubaneswar. Who has said that we do not take darśana of Śrī Viśvanātha? It should be pointed out that our ācārya has given us the following instructions: "Do not get entangled in seeing the viśva (i.e., external outlook) when you go to see Viśvanātha. Do not wrongly think that by seeing bhūta and bhuvana (external appearances) you have viewed Bhuteśvara and Bhuvaneśvara."

Tarkaratna: How does Śrī Gauḍīya Maṭha view Śrī Viśvanātha?

Mahopadeśaka: In pursuance of the Śrīmad-Bhāgavatam (12.13.16), we see Him as vaiṣṇavānāṁ yathā śambhuḥ: "Śambhu, or Lord Śiva, is the ideal Vaiṣṇava." Under the guidance of our guru-varga, we offer praṇāma to Gopīśvara Mahādeva by chanting the verse vṛndāvanāvani-pate. We pray to Śrī Viśvanātha to withdraw His tāmasika Rudra form (meant for those who are covered by the mode of ignorance) and instead, to manifest Himself as Śrī Kṛṣṇa's most beloved and the eternal spiritual master of the whole world. We perform worship of that eternal form.

Tarkaratna: Have you accepted the varṇāśrama-dharma of the scriptures?

Mahopadeśaka: It is none other than Śrī Gauḍīya Maṭha that is promoting the re-establishment of daiva-varṇāśrama-dharma. Śrī Caitanyadeva's conception of dharma is closely aligned with that of Śrīmad-Bhāgavatam. In that literature it is said:

yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam yad anyatrāpi dṛśyeta tat tenaiva vinirdiśet

(Śrīmad-Bhāgavatam 7.11.35)

There are certain characteristics that typify a person’s varṇa (caste). Apart from one’s birth caste, these characteristics are the signs that contribute to the correct identification of the varṇa of an individual. This is because the varṇa cannot be ascertained by the jāti (birth-caste) alone. (In other words, if a person born in a low caste displays the characteristics of a higher caste, or vice versa, then that person’s actual varṇa is determined on the basis of the characteristics he displays. For example, if one born in a vaiśya family displays the characteristics of a brāhmaṇa, then he should be accepted as a brāhmaṇa.)

To further our understanding, we can look to the words of that crest jewel of brāhmaṇas, Jagadguru Śrīdhara Svāmipāda. Śrī Caitanyadeva considered the commentaries of Śrīdhara Svāmipāda to be infallible. He also thought of him as His guru. Śrīdhara Svāmipāda has offered the subsequent explanation to the above verse in his Bhāvārtha-dīpikā:

śamādibhir eva brāhmaṇādi-vyavahāro mukhyo na jāti-mātrād ity āha yasyeti. yad yadi anyatra varṇāntare ’pi dṛśyeta tad varṇāntaraṁ tenaiva lakṣaṇa-nimitenaiva varṇena vinirdiśet na tu jāti-nimitenety arthaḥ

(Commentary on Śrīmad-Bhāgavatam 7.11.35)

The primary method of judging the brahminhood of a person is to observe within him the presence of the qualities of self-restraint, discipline, knowledge, etc. Usually, birth is taken to be an indication, but this is not always the case. The yasya yal lakṣaṇaṁ verse (Śrīmad-Bhāgavatam 7.11.35) confirms this. It is not a fact that because one is born in a brāhmaṇa family, one is automatically a brāhmaṇa. He has a better chance to become a brāhmaṇa, but unless he meets all the brahminical qualifications, he cannot be accepted as such. On the other hand, if the brahminical qualifications are found in the person of a śūdra, he should immediately be accepted as a brāhmaṇa. The Śrīmad-Bhāgavatam has classified varṇa by dint of birth as being cyuta-gotra (a fallible lineage), but Vaiṣṇavas as belonging to the acyuta-gotra (infallible lineage). Vaiṣṇavahood has nothing to do with birth. The circle of birth arises from falldown and lapse. A glorious past life might facilitate one’s appearance in a higher caste, but the actions of this

present life might very well lead to a subsequent birth in the womb of a low-born person, or even an animal, bird or insect. One can even fall down in various ways in the present life. Quite unlike the previous scenarios, Vaiṣṇavahood is eternal and infallible. It has to do with the state of consciousness of the Self and has no connection with insentient matter. It is clearly perceivable to all that whatever is born is subject to decay and destruction. The material body consists of stuff that is low and impure:

jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca (Bhagavad-gītā 2.27)

[One who has taken his birth is sure to die, and after death one is sure to take birth again.]

Śrīmad-Bhāgavatam has also condemned this cycle of action and reaction:

karmaṇāṁ pariṇāmitvād ā-viriñcyād amaṅgalam vipaścin naśvaraṁ paśyed adṛṣṭam api dṛṣṭa-vat

(Śrīmad-Bhāgavatam 11.19.18)

Scholars should understand that past merit might very well take one all the way up to Brahmaloka, but even this achievement is subject to the laws of karma and is ultimately temporary. Śrīmad-Bhāgavatam has repeatedly discussed this (in ślokas 5.4.12, 9.17.3, 9.20.1 and elsewhere) and has established that one's works and activities are more accurate pointers to the identification of varṇa than one's birth. The kṣatriyas Ṛṣabhadeva and Devadatta were the parents of one hundred sons. Among them, Bharata became the king of Bhārata-varṣa, and nine of his brothers became kings of nine other varṣas (countries). Nine other sons named Kavi, Havi, etc., became the Navayogendras—renowned mahā-bhāgavata Vaiṣṇavas. The remaining eighty-one became brāhmaṇas. In the Puru dynasty,

many brahmarṣis may be found. Kṣatravṛddha was the son of King Āyu belonging to the lunar dynasty. In that family, Śaunaka attained brahminhood and became a sage. In this way, there are many hundreds of examples to be found in the Śrīmad-Bhāgavatam. From this great literature, we know that in the ancient age of Satya-yuga, there were no such divisions as brāhmaṇa, kṣatriya, vaiśya and śūdra. From the Tretā-yuga, distinctions came to be made based upon guṇa-karma (one's qualities and work or action). Guṇa-karma is the real basis of deciding a person's varṇa. Standing by itself, the word varṇa is rendered meaningless. It is guṇa or quality that determines our life both here and hereafter:

ādau kṛta-yuge varṇo nṛṇāṁ haṁsa iti smṛtaḥ kṛta-kṛtyāḥ prajā jātyā tasmāt kṛta-yugaṁ viduḥ tretā-mukhe mahā-bhāga prāṇān me hṛdayāt trayī vidyā prādurabhūt tasyā aham āsaṁ tri-vṛn makhaḥ vipra-kṣatriya-viṭ-śūdrā mukha-bāhūru-pāda-jāḥ vairājāt puruṣāj jātā ya ātmācāra-lakṣaṇāḥ

(Śrīmad-Bhāgavatam 11.17.10, 12 and 13)

[Lord Kṛṣṇa to Uddhava: "In the beginning, in Satya-yuga, there is only one social class, called haṁsa, to which all human beings belong. In that age all people are unalloyed devotees of the Lord from birth, and thus learned scholars call this first age Kṛta-yuga, or the age in which all religious duties are perfectly fulfilled. O greatly fortunate one, at the beginning of Tretā-yuga, Vedic knowledge appeared from My heart, which is the abode of the air of life, in three divisions—as Ṛg, Sāma and Yajur. Then from that knowledge I appeared as threefold sacrifice. In Tretā-yuga the four varṇas were manifested from the universal form of the Supreme Lord. The brāhmaṇas appeared from the Lord's face, the kṣatriyas from the Lord's arms, the vaiśyas from the Lord's thighs and the śūdras from the legs of that mighty form. Each varṇa was recognized by its particular duties and behavior."]

Tarkaratna: You come from a brāhmaṇa family. I hold affection for you because you are a brāhmaṇa.

Mahopadeśaka: Affection toward one's kith and kin is common in all conditioned living beings. The scriptures do not point to birth alone as a means

of determining brahminhood. Primarily, it is determined by one’s qualities. You know of the mantra of the Vajra-sūcikopaniṣad commented upon by Śankarācārya. What is said in that śruti?

tarhi jātir brāhmaṇa iti cet tan na tatra jāty-antara-jantuṣu aneka-jāti-sambhavā maharṣayo bahavaḥ santi. ṛṣyaśṛṅgo mṛgaḥ. kauśikaḥ kuśāt. jāmbuko jambukāt. vālmīko valmīkāt.

vyāsaḥ kaivarta-kanyāyām. śaśa-pṛṣṭhāt gautamaḥ. vaśiṣṭhaḥ ūrvaśyām. agastyaḥ kalase jāta iti śrutatvāt. eteṣāṁ jātyā vināpy agre jñāna-pratipāditā ṛṣayo bahavaḥ santi. tasmān na jātiḥ brāhmaṇa iti.

(Vajra-sūcika Upaniṣad 5)

[Can one become a brāhmaṇa by dint of birth alone? Definitely not! There exist incidents of maharṣis manifesting themselves from various other antecedents and varieties of parentage. We have heard that Ṛṣyaśṛṅga was born from a deer, Kauśika from kuśa grass, Jāmbūka from a fox, and Vālmīki from an ant-hill. Vyāsa was the son of a fisherwoman, Gautama came from a rabbit, Vasiṣṭha from the celestial prostitute Urvaśi, and Agastya from a pot. There are innumerable other sages and ṛṣis who were not brāhmaṇas by birth. From this, it is understood that brahminhood is not determined by birth alone.]

The esteemed Vedāntācārya Jayatīrtha of the Śrīman Madhva-sampradāya quotes the logic of “the scorpion and the rice” (vṛścika-tāṇḍulī-nyāya) in his commentary entitled Śruta-prakāśikā:

brāhmaṇād eva brāhmaṇa iti niyamasya kvacid anyathātvopapatte vṛścika-tāṇḍulīyakādi-vad iti.

Male and female scorpions unite to give birth to another scorpion, but sometimes, scorpions are born from rice. Vasiṣṭha, Agastya, Ṛṣyaśṛṅga, Vyāsadeva and others were not brāhmaṇas in the general sense. Therefore, both factors of qualities and birth should be the basis in deciding a person's varṇa. The yasya yal lakṣaṇaṁ proktaṁ verse in Śrīmad- Bhāgavatam (7.11.35) reiterates the previous information.

The Conversation Between Śrīla Gurudeva and Dr. Ramaṇa

The following events took place in 1930 while Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda was still present. A month-long festival was being held at the Calcutta Bagh Bazaar Gauḍīya Maṭha for Janmāṣṭamī. Each day a different dignitary was invited to sit as Honorary Chairman of the evening meeting. Some students of the world-renowned scientist Dr. C. V. Raman were amongst those who came regularly to listen to the lectures of the Gauḍīya Maṭha preachers. One day, these students came to see Śrīla Prabhupāda and complained that every day a different distinguished person was being made Honorary Chairman, but their professor, whose fame had spread throughout the world, had not even been invited.

Śrīla Prabhupāda answered that he had no objection to making Dr. Raman Honorary Chairman for one evening. He asked Śrīla Gurudeva to take charge of inviting him. Śrīla Gurudeva first went to Dr. Raman's house but did not find him there. The scientist's wife sent him with an orderly to Dr. Raman's laboratory on Circular Road. There, Śrīla Gurudeva met with him on the second floor where he was sitting in a corner of a huge loft, engaged in his research activity. Dr. Raman spoke neither Bengali nor Hindi, so their conversation took place in English.

Upon being asked by Dr. Raman the reason for his coming, Śrīla Gurudeva answered, "A large month-long religious gathering is being held by the Bagh Bazaar Gauḍīya Maṭha for Janmāṣṭamī. On each day, a different dignitary of the city is invited to grace the chairman's seat, and we humbly invite you to do the same."

Dr. Raman answered, “I do not believe in your keṣṭo-biṣṭu (Kṛṣṇa-Viṣṇu). I have no faith in anything that cannot be confirmed by direct sensory experience. I cannot waste my valuable time with imaginary things. I would prefer to attend any conference dealing with science or education, but not a religious one.”

Śrīla Gurudeva said, “Your own students have been coming regularly to listen to the Maṭha’s svāmījīs speak. It was their desire that you be honoured in the same way that so many other Calcutta community leaders have been. I have been asked by my Gurudeva to invite you, so please accept our invitation.”

Dr. Raman then challenged Śrīla Gurudeva: “Can you show me your God? If you can show Him to me, I will go.”

One side of the lab room in which the conversation was being held was a windowless, doorless wall, on the other side of which lay the whole of north Calcutta. Śrīla Gurudeva asked, “I can see nothing on the other side of this wall, but if I say that there is nothing there, will that be true?”

Dr. Raman answered, “Perhaps you cannot see what is there, but you could with the appropriate instruments.”

Śrīla Gurudeva then asked him, “There is a limit to what your instruments can do. You can only see as far as they allow you. Can you say that there is nothing beyond these limits?” Dr. Raman replied, “Never mind. I will not waste my time on this. I will not give my attention to anything that is not within my sense experience. I will only spare my valuable

time if you can actually show me your God. Can you do it?”

Śrīla Gurudeva: “If your students were to say to you that they will study your scientific findings only if you can show them the truth of what you have realised through your experiments, what would you say?”

Dr. Raman: “I would make them realise it!”

Śrīla Gurudeva: “Can you make them realised before teaching them?”

Dr. Raman: “No, I would first have to show them the process by which I have come to realise the truth. They will have to follow that process if they want to have the same realisation. First they will have to earn their B.Sc. degree, then

their M.Sc. Then they will have to study with me for another five years. Then I will be able to make them understand."

Śrīla Gurudeva: "If that is true for you and your scientific knowledge, then can the seers of ancient India not say exactly the same thing? Follow their process and see whether you experience God's existence or not. You are not able to show the scientific truths you profess to your students until they have adopted your process. Similarly, if you want to experience or understand God, you have to follow the process by which that is accomplished. If it does not happen, then you can deny its value. But how can you deny its value without having experimented?"

Dr. Raman could not answer. After a few moments of silence, he said, "I know nothing about Kṛṣṇa. If I go, I will be able to say nothing. It will be better if you invite someone who knows something about these matters."

Śrīla Gurudeva's quick-wittedness and presence of mind was such that it was impossible to get away with an illogical statement in his presence. Such capacity does not come with simple book-learning. Only one who has surrendered himself to his spiritual master and has come to direct realisation of the truth through his mercy can display such divine power. To such a person, a display of intelligence without any basis in realisation cannot get very far.

Śrīla Prabhupāda's Departure from the Material World

Śrīla Prabhupāda returned from the holy city of Puri on the morning of 23 December 1936, and all the devotees gathered around Him for His final blessings. These are the words He spoke:

"Spread the message of Rūpa-Raghunātha with zest and enthusiasm. Our goal is to be the beloved speck of gold at His Feet. Leading your lives, utilizing transcendental sense perception, all of you should exist together in peace and harmony. You have but one goal before you. Living as one, under the shelter of the Supreme Lord, you should acquire the right to serve Him."

After the departure of Śrīla Prabhupāda from this mundane world to the abode of Śrī Kṛṣṇa, many who lacked foresight and whose vision was obscured by the dark cloud of materialism concluded from later events that His instructions were not being followed. Despite surface appearances, whatever Śrī Hari causes to happen is ultimately for our own good. If this concept is not kept in mind, then our judgement will be lacking in harmony and balance. This can only be realized after the passing of time. Śrīman Mahāprabhu said, “My name will be spread to every town a village in the world.” Fulfilling this prediction, Śrīla Prabhupāda’s spiritual potency energized His disciples to branch out all over the globe. Keeping them concentrated in one place would not display the full expression of their potency. Today, the great achievements of His disciples vindicate this point. Without the blessings of the guru, such dramatic success would never have been possible. It is only those who are ignorant of the wishes of Bhagavān Śrī Kṛṣṇa who criticize, and suffer the consequences. Inspired by the lives and teachings of Śrīla Prabhupāda’s disciples, many have discovered meaning in their lives, and have escaped from the net of mundane existence—an existence of bondage.

Chapter 3: Śrīla Gurudeva Preaches throughout India

Establishment of Śrī Śyāmānanda Maṭha at Medinīpur

Śrīla Gurudeva and His godbrothers (in particular Pūjyapāda Tridaṇḍi Svāmīs Śrīmad Bhaktivicāra Yāyāvara Mahārāja and Śrīmad Bhaktikumud Santa Mahārāja) preached together at Medinīpur, which resulted in the establishment of Śrī Śyāmānanda Maṭha. This was in 1942, prior to Śrīla Gurudeva's becoming a Tridaṇḍi Sannyāsi. Many prominent citizens were attracted by their teachings. They were so moved that they organized a group to help set up Śrī Śyāmānanda Maṭha as a branch of Śrī Gauḍīya Maṭha. Their efforts led to the purchase of a plot of land complete with a two-story building in the locality of Śiva Bazaar.

From Śrīla Gurudeva Himself, we have come to know how Śrī Govardhana Piḍi, a prominent local citizen, came to be inspired by Śrī Gauḍīya Maṭha. By dint of this association, his character was changed dramatically, resulting in his giving up all questionable habits and dedicating himself to the service of the Maṭha. Initially, when Śrīla Gurudeva wanted to approach Śrī Govardhana Piḍi in order to ask him for financial assistance for the temple project, He was strongly advised by His associates not to do so. Śrī Piḍi had a reputation as a miser and he was known not to be willing to part with even a single coin to anyone. The possibility was also there that he might insult Śrīla Gurudeva. Hearing this, Śrīla Gurudeva replied, "What is insult or welcome to a sādhu? If Govardhana Piḍi is a miser, then a sādhu should endeavor to reform him. The good do not have to be made good. It is only when a bad person is influenced to mend his ways that the effects of preaching can be gauged."

Having thus decided to go see him, Śrīla Gurudeva knocked at the door of Śrī Govardhana Piḍi. Letting Him in, Śrī Piḍi cordially offered a seat to Śrīla Gurudeva and asked Him why He had come. While Śrīla Gurudeva was explaining and elaborating upon the reasons for His visit, Śrī Piḍi warmly exclaimed, "Our householḍ deity is also Rādhā- Kṛṣṇa, to Whom daily pūjā is performed. Come with me to have darśana." Śrīla Gurudeva accompanied him to the sanctuary, which was on top of his residence. Upon viewing the deities, Śrīla

Gurudeva said, “Rādhā-Kṛṣṇa are our beloved, but as of yet we have not installed them in our Maṭha. If you serve Śrī Śrī Rādhā-Kṛṣṇa by helping with Their installation, we would be very grateful to you.” Govardhana Bābu replied that since these Rādhā-Kṛṣṇa deities were the family deities, they therefore owned a considerable amount of property. Therefore, how could the worship of these deities be given over to the Maṭha? “However, if you wish to remove the deities, I can bear the expense,” he said. Śrīla Gurudeva then replied, “This is not necessary. The deities for Śrī Gauḍīya Maṭha are brought from Jaipur.” Govardhana Bābu immediately agreed to cover the expenses for Their Lordships’ transportation.

Everyone was surprised when informed of these latest developments. Śrī Govardhana was going to contribute not only to the daily pūjā expenses, but also toward the installation expenses and the deity ornaments. He came to the temple every day to listen to Hari-kathā. Gradually, he fell under the sway of the divine words. He gave up all his bad habits and came to the realize that the one and only goal of life is to sing the song of Bhagavān Śrī Kṛṣṇa and that everything else is ephemeral, temporary and ultimately passes away. The local inhabitants were amazed and happy to see this wonderful change in him. At one point, the wife of Govardhana Bābu shed tears of joy at the feet of Śrīla Gurudeva saying, “Since you came along, I have gotten back my husband. All my sufferings have been laid to rest.” This is just one small example of the way in which Śrīla Gurudeva inspired and changed the lives of many people.

Before taking the vows of renunciation, Śrīla Gurudeva had traveled extensively in Kethera Ḍāṇgā, Onda, Jhāṇṭipāhāḍī, Bāṅkuḍa, Gaḍabetā, Ādi Medinīpur and other places. Due to Śrīla Gurudeva’s magnetic influence, all the people He encountered at these places were drawn to the life and teachings of Śrīman Mahāprabhu.[2]

Although Śrīla Prabhupāda wanted Śrīla Gurudeva to take vows of sannyāsa, He was unable to do so because He was so busy with the collection of temple funds and subscriptions. However, after the departure of Śrīla Prabhupāda from this world, He agreed to take sannyāsa due to the insistence of many of his godbrothers.[3] By accepting tridaṇḍi sannyāsa, He had fulfilled the wishes of Śrīla Prabhupāda. This took place at the age of forty, in the year 457 Gaurābda, Phālgūnī Pūrṇima (full moon, 1944 AD, 1350 Baṅgabda) in the temple of Ṭoṭā Gopīnātha Jīu at Puruṣottama Dhāma, Purī. He took sannyāsa from his godbrother, Tridaṇḍi Svāmī Śrīmad Bhakti Gaurava Vaikhānasa Mahārāja, and

from that day onward, He came to be known as Parivrājakācārya Tridaṇḍijati Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja. On behalf of Śrī Viśva Vaiṣṇava Rāja Sabhā (should have translatation of this term here), after His sannyāsa initiation, a rousing welcome was given to Śrīla Gurudeva when He reached Śrī Śyāmānanda Gauḍīya Maṭha on 3 Viṣṇu, 458 Gaurābda. The written welcoming address adulated Śrīla Gurudeva's fearlessness, His boldness, His persuasive powers that charmed the masses, and that special quality which was very dear to Śrīla Prabhupāda—His love for the Vaiṣṇavas. He was regarded as the ideal model of loyalty toward His guru and of love toward His godbrothers. Whenever the devotees were in some difficulty after Śrīla Prabhupāda had left this world, Śrīla Gurudeva was always there lending support. At that time, many worthy disciples unable to cope with certain practical problems were thinking of returning to householder life. Śrīla Gurudeva was, however, able to persuade them to change their minds. Some among them are now holding the post of Ācārya. Śrī Kṛṣṇa's divine majesty flows through His devotees. So too did Śrīla Gurudeva's power and glory find its expression in His godbrothers and followers.

Śrīla Gurudeva's Arrival at East Pakistan (present day Bangladesh) and His Subsequent Preaching

After accepting the life of a renunciate, Śrīla Gurudeva journeyed to East Bengal with several other devotees.4 At that time, India had not yet gained its independence from Great Britain. He and His companions propagated the name of Śrī Caitanya Mahāprabhu in Ḍhākā and Mayamanasiṁha Zillas at Bāliyāṭī, Ḍhākā-Navābgañj, Kalākopā Village, Jāmuki, Pākullā and Cuḍāin. At the college in Navābgañj at Ḍhākā, Śrīla Gurudeva gave a stirring speech, which evoked a warm response from the professors at the school. They were greatly impressed by Śrīla Gurudeva's personality.

At Kalākopā, many were touched by the Vaiṣṇava sevā (loving service to the Vaiṣṇavas) of humble Śrīmatī Kusum Kumārī Devī when, upon her request, Śrīla Gurudeva and other Vaiṣṇavas stayed in her house for seven days. She served them in a manner that would scarcely be seen even in the homes of the rich. She had, in fact, sold the house in which she lived in order to raise funds specifically

for Śrīla Gurudeva's service. She had even requested the person who had purchased the house to allow Śrīla Gurudeva and the Vaiṣṇavas to reside there for the few days they needed to stay. Although she knew that after the devotees' departure she would become a beggar, living under the open sky, she did not pass up this chance to serve the Vaiṣṇavas. Śrīla Gurudeva felt greatly aggrieved when He later came to hear of her situation. When He asked her the reason for her behavior, she replied that it is the service of the Vaiṣṇavas that brings blessings. She did not know if this unique opportunity would ever occur again, and thus she had taken advantage of it. From that time on, life might ebb away but she would have no regrets. Looking at her, Śrīla Gurudeva thought that such an example of devotion to the Vaiṣṇavas was very rare indeed. Later, Śrīmatī Kusum Kumārī Devī took shelter of His Lotus Feet, and spent her last days at Śrīdhām Māyāpur, serving the Vaiṣṇavas with unswerving faith. Śrīla Gurudeva often cited her Vaiṣṇava-sevā as an example to be emulated.

While in Jamurki-Pakulla in Mymensingh district, Śrīla Gurudeva gave a lecture in a paṇḍāl set up at the local high school. More than a thousand people of both Hindu and Muslim faiths were present in the audience that gathered that day. Several local policemen gave Śrīla Gurudeva a friendly warning that following partition, the situation was tense in the new country of Pakistan. He was told to be careful about what he said and did because the government was watching him. If complaints were made that something he said went against Pakistan's interests, he could be jailed. After having received this warning and seeing the large numbers of police officers present in the crowd, Śrīla Gurudeva started to worry about the difficulties a devotee would have to face if put in prison, where contact with untouchable foodstuffs would be inevitable. Seeking to avoid any possibility of trouble, he requested the listeners to save their questions for the end of his discourse, at which time he would leave fifteen to twenty minutes to address them. He also said that he would entertain further inquiries on matters not related to his lecture in his quarters at another time. He requested that no one interrupt the lecture to ask questions, for it would disrupt the proceedings and cause a disturbance to the other listeners.

Despite this request, however, after Śrīla Gurudeva had been speaking for half an hour, a maulvī (Muslim priest) stood up and asked, "What is the reasoning behind the Hindu custom of worshipping idols (but-parastī)?" Many of the people in the audience were irritated by the interruption, and told him to be quiet and Śrīla Gurudeva not to answer. But Śrīla Gurudeva welcomed the maulvī's question by praising it, saying that it was deserving of an answer from which

everyone present could profit. Furthermore, by answering it he would not wander from the subject under discussion, but would rather enrich it.

He then proceeded to deal with the maulvī's question as follows. He said that before answering him, he wished to ask him a question: "Do you believe in God (khudā)?"

"Of course I do."

"Do you believe in Khudā's omnipotence?"

The maulvī loudly declared, "Khudā is all-powerful!"

Śrīla Gurudeva then laughed and said, "There, you have your answer."

Not realising the implications of the word "omnipotent," the maulvī was at first confused by Śrīla Gurudeva's answer. So Gurudeva started to clarify by asking, this time with the help of an example: "Is God powerful enough to take a Mymensingh elephant and to push him through the hole of the smallest needle without even harming a hair on his body?" When the maulvī remained silent, Śrīla Gurudeva continued, "Perhaps Maulvī Sāheb does not know the extent of Khudā's powers, but the fact is that nothing is impossible for the omnipotent Lord. Kartum akartum anyathā kartuṁ yaḥ samarthaḥ sa eva īśvaraḥ. He can do whatever He wishes, not do something if he does not wish to do it, or undo or change whatever He has done. The Supreme Lord is all-powerful and nothing is beyond His abilities. The omnipotent Lord is not limited to the powers which we ascribe to Him; that is not what is meant by omnipotence. The sarva-śaktimān is one who possesses all powers imaginable and unimaginable. Once we have accepted that the Supreme Lord is omnipotent, we cannot say, 'He can do such and such, but not this or that.' So, in accordance with His wishes, the supremely powerful Lord can appear in any form He desires, at any time, with His full complement of powers. If you say that He cannot, then there is no point in claiming that He is all-powerful.

"Any figure that a man may create out of the five elements, or any entity that he imagines with his material mind—whether with form or formless—is all material. That is what we call a putalā or idol. There is no regulation in sanātana-dharma for the worship of such idols. What is ordained, rather, is service to the Lord's Deity Form or Śrī Vigraha. The Śrī Vigraha is that form which the all-powerful Supreme Lord feels obliged to accept as a result of His devotee's love

for Him. There is a gulf of difference between an idol and the Lord's Deity Form. Even though the Lord's Deity Form is purely spiritual, cid-ānanda-maya, a materially conditioned soul is unable to recognise Him, just as he would be unable to recognise the Lord if He appeared directly before him. One can only perceive the Lord's Divine Form with the eyes of pure devotion. A vision of the Lord which has not been earned is not a true vision of the Lord."

Gurudeva's Preaching in Assam

Seeing the simplicity and devotion of the people of Assam, and recalling the instructions of Śrīla Prabhupāda, Śrīla Gurudeva and His associates proceeded there from East Bengal. He went to Sarabhoga, Kāmarūpa (present-day Barpeṭā). At that time, Śrīmad Bhuvana Prabhu, Śrīmad Uddhāraṇa Prabhu and Śrīmat Kṛṣṇa Keśava Brahmacārī Prabhu were accompanying Him. After the departure of Śrīla Prabhupāda, many changes had taken place in the Maṭha in Sarabhoga. The difficulties created by these changes persuaded Śrīla Gurudeva to stay at the home of a person who happened to be the elder brother of Śrīmat Kṛṣṇa Keśava Brahmacārī before he had joined Śrī Gauḍīya Maṭha. Heavy rains had recently inundated large tracts of land in the region. Having dispatched their bedding on bullock carts, they had to negotiate their way through knee-deep water. Not only was the courtyard flooded, but the water had entered into the rooms of the house as well. Arrangements were made to rest atop a bamboo platform. At a distance, another similar platform served as a makeshift toilet. Śrīmad Kṛṣṇa Keśava's mother, Jananī Devi, managed to cook meals under these adverse circumstances, and arranged for all the necessities of Vaiṣṇava-sevā. At that time, Japan had attacked and reached the frontier of India via Burma. The British government of India had forcibly requisitioned many residences to accommodate Indian soldiers. The lodgings of Śrīmat Kṛṣṇa Keśava Prabhu's purvāśrama (childhood home) had become occupied in this way and the family had been compelled to move to a village some distance away from Sarabhoga. Thus, for the welfare of mankind, following the ideals of His guru, Śrīla Gurudeva suffered many hardships and discomforts. This incident is only one such example. He lived under these conditions for a week, completed His preaching activity, and then He returned to the house of Śrī Gopāla Prabhu at Sarabhoga. While at Sarabhoga, arrangements were made for the daily study of Śrīmad-Bhāgavatam at the house

of Śrī Cintāharaṇa Paṭagiri, the principle of a local high school and a prominent citizen. Notable among those who had won the shelter of the feet of Śrīla Gurudeva at Sarabhoga were Śrī Gopāla dāsa Adhikāri and his wife, Śrī Śivānanda dāsa Adhikāri, Śrī Khagane dāsa Ādhikārī, and Śrī Acyutānanda dāsa Ādhikārī.

Śrī Kamalākānta Gosvāmī was a young man who used to come every day to the house of Śrī Cintāharaṇa Paṭagiri, in order to listen to Śrīla Gurudeva. He became attracted to the teachings of Śrīman Mahāprabhu, gave up household life and joined the Maṭha. At the special request of Śrī Śivānanda Prabhu and his nephew, Śrīla Gurudeva went to their house at Bhavānīpur in Tāpā, and stayed there for a few weeks, accompanied by Śrī Kamalākānta Gosvāmī. Hearing of this, Śrī Kamalākānta's father followed them there and forced his son to return home, after soundly rebuking him. The father, Śrī Ghanakānta Gosvāmī, was at that time a staunch brāhmaṇa. Because he did not subscribe to the concept of 'daiva-varṇāśrama,' he concluded that his son had lost his caste by eating the food of the Vaiṣṇavas. For this reason, he made arrangements for his son's penance and atonement by ostracizing him and keeping him out of bounds of the family house.

Śrī Kamalākānta Gosvāmī was at a loss to understand his transgression. He had listened to hari-kathā from one who belonged to a brāhmaṇa family by birth. From Him, he had learned of the difference between Brahminism and Vaiṣṇavism, of the superiority of the Vaiṣṇava, and of the fact that a Vaiṣṇava can come from any family or caste. Śrī Kamalākantā could not support his father's insulting attitude toward the Vaiṣṇavas. In order to escape from participating in this wrongdoing, he again left his father's house and sought shelter at the Lotus Feet of Śrīla Gurudeva. The village of Tāpā was near Sarupeṭa railway station. Śrī Kamalākānta Gosvāmī was very eager to take initiation and to receive mantra-dīkṣā. Śrīla Gurudeva, apprehensive of the probable opposition of Śrī Kamalākānta's father, did not at first think it wise to do so.

A rich Marwari of Tāpā came to be inspired by and drawn toward Śrī Caitanya Mahāprabhu, and he sincerely served the Vaiṣṇavas. Although Śivānanda Prabhu was a householder, he was averse to mundane matters and spent most of his time in meditation and prayer. He offered his worthy son, Śrī Lokeśa, at the feet of Śrila Gurudeva to engage in the service of Śrī-Śrī Guru-Gaurāṅga. The preceding incident is a rare example of a father voluntarily offering his son to the

greater cause. Śrī Lohit and Śrī Lokeśa both took shelter of the name of Śrī Hari at Tāpā, in the house of Śrī Tulārām, the nephew of Śivānanda Prabhu. At a later date, before returning to Calcutta, the harināma was also given to Śrī Kamalākānta Gosvāmī, Śrī Rāmaprasāda and Śrī Bhavānananda. From Assam, Śrīla Gurudeva reached the Maṭha at Medinīpur and it was there that Śrī Lohit, Śrī Lokeśa and Śrī Kamalākānta Gosvāmī were given mantra-dīkṣā. They came to be known as, respectively, Śrī Lalitācaraṇa Brahmacārī, Śrī Lokanātha Brahmacārī and Śrī Kṛṣṇaprasāda Brahmacārī. Later, when they took the vows of tridaṇḍa sannyāsa, they were named, respectively, Tridaṇḍi Svāmī Śrīmad Bhakti Lalita Giri Mahārāja, Tridaṇḍi Svāmī Śrīmad Bhakti Suhṛd Dāmodara Mahārāja, and Tridaṇḍi Svāmī Śrīmad Bhakti Prasāda Āśrama Mahāraja.

Śrīla Gurudeva at the House of Śrī Gopīnātha Baḍadalai at Gauhāṭī

Before returning to Calcutta, Śrīla Gurudeva spent a few days at Gauhāṭī. Due to the tireless efforts of Śrīmat Kṛṣṇa Keśava Brahmacārī Prabhu and Śrī Cintāharaṇa Paṭagiri, Śrīla Gurudeva met some prominent citizens of Assam at Gauhāṭī (including Chief Minister Śrī Gopīnātha Baḍadalai), who would listen to His preaching and rendering of hari-kathā.5 Arrangements were made for the reading of the Śrīmad-Bhāgavatam at the residence of Śrī Gopīnātha Baḍadalai. The audience felt inspired listening to Śrīla Gurudeva’s logical, endearing elucidations, which were laced with pure devotion.

One day, at the end of one of these sessions, Śrī Baḍadalai said, “After listening to you, I have come to the conclusion that your reading of the Bhāgavatam and that of Mahātma Gāndhi are one and the same. The conclusion of your analysis is that the Name of Śrī Kṛṣṇa is all-important. Gāndhiji, after elaborating upon many subjects, also always concluded his speeches with emphasis upon the chanting of the name of God, in this case Śrī Rāma. Both of you invite the listeners to invoke the Holy Names of Śrī Hari. I do not, therefore, see any difference between the two of you and wish to know your response to this.”

Śrīla Gurudeva contemplated whether or not Śrī Baḍadalai would be able to digest the unpleasant truth at this early stage of his devotional life. The truth cannot be divulged to all, indiscriminately without regard for time and circumstance. Those who are wise carefully measure out the correct dosage, which is within the capacity of a particular individual to appreciate. Smiling, He said to Śrī Baḍadalai, "If you will not become annoyed, I will be so bold as to express my opinion."

Śrī Gopīnātha replied by saying, "We consider ourselves to be most fortunate to have the opportunity to listen to your valuable words. I have just now heard a most scholarly account of the Bhāgavatam. It is impossible that we shall become annoyed if what you tell us is intended for our own welfare. Please feel free to express your mind."

Śrīla Gurudeva said, "During my pūrvāśrama years, I was somewhat connected with the Independence Movement of the Congress. At that time, a journal in English called "Young India" was published in Sabaramati. I used to peruse it occasionally. At one point, Gāndhiji had said that if his country demanded it, he was prepared to give up his favorite Rāma-dhūn (give up his bhajana or worship of Śrī Rāma, an avatāra of God). For us, however, it is just the reverse. We will sacrifice country for the sake of Rāma-dhūn. Our beloved Rāma is not to be had by anyone. He stands alone and is for Himself. Furthermore, all things are for Him and Him alone. The western philosophers have defined the Absolute in the following way: "The Absolute is for itself and by itself." We, on the other hand, do not use "it" as a pronoun for God. Our Bhagavān, the Supreme Personality, is properly addressed in a likewise personal manner with the pronoun "He." Thus we say, "The Absolute is for Himself and by Himself." The countless universes emanate from Bhagavān. Bhagavān is their base and their only support. Thus, it can be said with confidence that the countless universes are for Him."

Śrī Gopīnātha was so much inspired by Śrīla Gurudeva that he resolved to give up the life of a householder and serve the Maṭha. He informed Śrīla Gurudeva of this but, unfortunately, Śrī Baḍadalai's friends would not release him from his political obligations. He died a few years later, his wishes unfulfilled. Once involved, it is very difficult to extricate oneself from the web of politics.

The dynamic personality of Śrīla Gurudeva attracted innumerable people in Gauhāṭī and beyond. Thus, Śrī Caitanya's Divine Message spread. From Gauhāṭī, Śrīla Gurudeva returned to Calcutta.

Śrīla Gurudeva at Gowālapāḍa

In 1947, Śrīla Gurudeva again visited Assam. He had gone there at the request of a householder devotee of Śrī Gauḍīya Maṭha at Gowālapāḍa (the headquarters of Gowālapāḍa Mahakumā) named Śrīmad Rādha Mohana dāsa Ādhikārī.6 Religious meetings were organized at different sites throughout the city. Advocate Śrī Kṣīroda Sen presided over a special session of Hari-Sabhā.

The local government pleader Śrī Kāmākhyā Caraṇa Sen, the pleader of Mecapādā estate, Śrī Priyakumāra Guharāya and other prominent citizens were also present. Śrī Kāmākhyā Caraṇa, the son of Śrī Dhīrendra Kumāra Guharāya, met Śrīla Gurudeva for the first time at the residence of Śrīmad Rādha Mohana Prabhu. Later, he became Śrī Kṛṣṇa Ballabh Brahmacārī, and eventually Śrīmad Bhakti Ballabh Tīrtha Mahārāja. Śrī Kāmākhyā Caraṇa and His friend, Devavrata (Ravi) approached Śrīla Gurudeva with many philosophical queries. When Śri Kāmākhyā Caraṇa paid obeisances to Śrīla Gurudeva, who was seated on His bed, he shuddered, experiencing the electrifying effect of the showering of His blessings. Śrī Kāmākhyā Caraṇa asked, “Repeatedly chanting the name of Hari, I often have the feeling that soon I will obtain darśana of Bhagavān, but as soon as the thought arises that I will leave my loved ones, I become afraid and I cease chanting. By what method can I continue to chant at such moments?”

Although the question lacked intelligence and depth, Śrīla Gurudeva endeavored to explain with the help of an example. He replied, “Some ducks were swimming in a pond which was foul and stagnant. With great glee they were living by eating snails, worms, prawns, etc., in that putrid environment. One day, they saw their cousins flying overhead in the azure sky. They were in all respects, from feather to size, very beautiful. The ducks on the pond reasoned that the handsome appearance of their cousins was due to the fact that where their cousins soared was a better place than their own pond. Then they felt sorry for themselves, thinking that if they could only go to that place, they too would become as attractive as their cousins. However, the birds in the sky were actually swans, who were returning to Mānasa Sarovara from the sea. Seeing the forlorn expression of the ducks, one of the swans felt pity for them, and circled downwards. The ducks were filled with a sense of awe upon seeing this majestic

creature more closely. They prayed to be taken to the swan's abode. The swan said that it was for this very reason that he had descended from above to take the ducks away from that unhealthy, foul place. The ducks, however, replied that they did not possess the strength to fly far and high. Full of compassion, the swan suggested to the ducks that they climb onto his back. Upon hearing this, the ducks conferred with one another and then asked the swan whether or not they would find snails and worms in their new place of residence. The swan replied that such low creatures are not to be found in the Himalayan Mānasa Sarovara. In that place, they live by eating the lotus flower. Speaking in chorus, the ducks wanted to know how they would therefore survive there. Unanimously, they decided not to go. It was the petty attractions of the pond that held the ducks back. Analogously, it is the external gross creations of Māyā and its attractions that act as barriers to our leaving this mundane world. Śrī Bhagavān, uncontaminated by material attributes, is ever blissful and any place He is present becomes pure and sanctified. There is nothing in the place where He resides that is foul or temporary. Those who cling to the creations and manifestations of Māyā can never reach the True Creator. Bhagavān and Māyā are polar opposites. Man cannot become free from base desires without the help of sādhus:

tato duḥsaṅgam utsṛjya satsu sajjeta buddhimān santa evāsya chindanti mano-vyāsaṅgam uktibhiḥ

(Śrīmad-Bhāgavatam, 11.26.26)

"The wise avoid the wicked and seek the holy. One who is holy, offering holy advice, cuts asunder the desires that create obstructions in one's spiritual life."

Śrīmad Rādha Mohana Prabhu had taken dīkṣā initiation from Śrīla Prabhupāda. As Śrī Rādha Mohana Brahmacārī, he had resided at the Maṭha for a period of time. When he became a householder, he took the name Śrīmad Rādha Mohana Ādhikārī. The residents of Gowālapāḍa greatly respected him for his devotion and chanting. To them, he was known as "Rādha Mohana da (elder brother)." He worked in the Records Office of the uncle of Śrī Kāmākhyā Caraṇa (Śrīmad Bhakti Ballabh Tīrtha Maharāja). Being thus connected, and residing in the same

village, Śrīmad Rādha Mohana Prabhu had great concern for the spiritual advancement of Śrīmad Bhakti Ballabh Tīrtha Mahārāja. Mention should also be made that the devoted wife of Rādha Mohana Prabhu was also very instrumental and made her valuable contribution in this regard. Rādha Mohana Prabhu was the main source of inspiration behind Śrīmad Bhakti Ballabh Tīrtha Mahārāja's decision to join Śrī Gauḍīya Maṭha, and as a result of this, he had to suffer taunts and criticisms.

Śrīla Gurudeva used to send letters to Śrī Kāmākhyā Caraṇa at the address of Śrī Rādha Mohana. In one letter, answering some queries of Śrīmad Bhakti Ballabh Tīrtha Mahārāja, Śrīla Gurudeva had advised Him to peruse the work of Śrīmad Bhaktivinoda Ṭhākura known as "Jaiva Dharma." By reading this book, Śrīmad Bhakti Ballabh Tīrtha Mahārāja was able to set to rest any doubts He may have had. Śrīla Gurudeva expressed the opinion that a government job would not be suitable for a person who had opted for the life of a monk, and who wished to follow the path of renunciation. The householder who chants the Name of Hari should always seize any opportunity to advance his spiritual life. Heeding these words of advice from Śrīla Gurudeva and finding it impossible to perform adequate bhajana in His present circumstances, Śrī Kāmākhyā Caraṇa resolved to leave householder life.

The founder of all the Śrī Caitanya Maṭhas, Nityalīlāpraviṣṭa Oṁ Viṣṇupāda 108 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura had also been to Gowālapāḍa. Following the instructions of Śrīla Prabhupāda, his household disciple Pūjyapāda Śrīman Nimānanda Prabhu gradually established a branch of Śrī Gauḍīya Maṭha named Śrī Gowālapāḍa Prappanāśrama on the banks of the Brahmaputra River atop Sthalukāndā Hill. The Maṭha eventually closed due to lack of amenities and workers. Later, Śrī Saraṭ Kumāra Nātha expressed a desire to donate land and a building. Responding to the wishes if Śrīla Prabhupāda, Śrīla Gurudeva accepted this offer and established a branch there.

Śrīla Gurudeva at Hāuli Bandara

Śrīla Gurudeva once went to Hauli, Assam, where there was a huge gathering. Followers of all religions were welcome and so it was that half of the participants were Muslim and half were Hindus. As usual, Śrīla Gurudeva asked the audience to save its questions for the end. Here again, however, a maulvī interrupted to ask, "Svāmījī, have you seen the ātmā and Paramātmā, the soul and the Supersoul? Can anybody say he has seen them? I think no one has ever seen the ātmā and Paramātmā and that you are deceiving the world by speaking of them."

Both the organisers of the meeting and the people in the audience were displeased with this challenger, but Śrīla Gurudeva answered him respectfully. He said, "You are obviously a learned person. May I ask you a question? What is the name of the book you are holding?" The man stated the name of the book. Śrīla Gurudeva replied, "I cannot see it. I cannot see the name of the book. You are deceiving me." Others came there and looked at the book's cover and confirmed the first man's statement. "Svāmījī, this man has told you the correct name of this book."

Śrīla Gurudeva replied, "I have my eyes and my eyesight is good. Yet I do not see what you say you do. You are collectively deceiving me. To me, it looks as though a crow stepped in ink and then walked on paper to make all those marks. I see nothing but crow's footprints."

Hearing this, the maulvī was enraged, "Svāmījī, do you not know Urdu?" "No, I do not."

The maulvī replied, "Then how can you expect to understand? You have to go through the alphabet and then you will be able to read it and understand. You have to earn the ability!"

Then Śrīla Gurudeva said, "You have given the answer to your own question. Even if someone knows many languages, he will not be able to understand Urdu unless he has learned it. Even if one has good eyesight, unless he knows Urdu, he will neither be able to recognise what sounds are represented by its script, nor what the meaning of those sounds is. The same thing goes for understanding the ātmā and the Paramātmā. Even if one has great learning and experience in this world, unless he has specifically earned the qualifications to experience the Lord, he will not be able to experience Him.

“There are two kinds of vision, one based on knowledge (veda-dṛk), the other on simple sensual capabilities (māṁsa-dṛk). The physical eye can only see physical objects and nothing else. Things which are beyond matter and the senses are self-revelatory and can only be seen with the Lord’s blessings. The truth is revealed in the heart of the surrendered soul.”

At Hāuli, some were fortunate enough to be given shelter at the Lotus Feet of Śrīla Gurudeva. Among them was Śrī Rāmeśvara Barmaṇa who, after dīkṣā, came to be known as Śrī Rāmeśvara dāsa Ādhikārī.

Śrīla Gurudeva used to visit Assam at least once a year. Many were inspired by the preaching of His disciples. Householders and renunciates alike worked hard, overcoming seemingly insurmountable hurdles. Nothing should disturb the devotee of Śrī Kṛṣṇa:

tathā na te mādhava tāvakāḥ kvacid bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ tvayābhiguptā vicaranti nirbhayā vināyakānīkapa-mūrdhasu prabho

(Śrīmad-Bhāgavatam, 10.2.33)

To alleviate the suffering of mankind by means of steering people toward Kṛṣṇa, Śrīla Gurudeva walked on foot and traveled in bullock carts from village to village, indifferent to discomfort.7

The majority of the people of Assam are followers of Bhāgavata-dharma. Śrī Saṅkaradeva, Śrī Mādhavadeva, Śrī Dāmodaradeva, Śrī Harideva and other Vaiṣṇava acaryas had propagated this great philosophy. The Ācārya of the Śrī Saṅkaradeva sampradāya, Śrī Nārāyaṇadeva (who is known in Assam as “Satrādhikārī”) greatly respected Śrīla Gurudeva. He had presided over special gatherings in various schools and colleges in Baḍapeṭa. Attracted by Śrīla Gurudeva’s erudition and unique personality, Śrī Nārāyaṇadeva invited Śrīla Gurudeva to his house. In Baḍapeṭa, Śrīla Gurudeva was staying at the houses of

Śrī Amiya Kānti dāsa Rāy and Śrī Hare Kṛṣṇa dāsa. After taking dīkṣā from Śrīla Gurudeva, they came to be known as Śrī Aghadamana dāsa and Śrī Hari dāsa. Śrīla Jīveśvara Gosvāmī, a prominent citizen of Ṭisthu, was also greatly attracted to Śrīla Gurudeva. He admitted that in one occasion, while listening to (what he perceived to be) the rough and rude verbal criticisms of another sect by a fiery preacher of Śrī Gauḍīya Maṭha, he had become greatly annoyed. However, after hearing the same arguments presented in a restrained, measured and cultured manner, by Śrīla Gurudeva, he had come to think very highly of Him. He could see in Śrīla Gurudeva all the signs of a saint and sage.

As a result of Śrīla Gurudeva's unrelenting preaching of Bhāgavata-dharma, Maṭhas were set up at Tejapur, Gauhāṭī and Gowālapāḍa.8

Chapter 4: The Expansion of Śrī Gauḍīya Maṭha

Śrī Gauḍīya Maṭha, Tejapur

Śrīla Gurudeva visited Tejapur in the months of November and December 1947. For the purpose of preaching, He first stayed at a dharmaśālā and then, later in the two-month period, He stayed at Dūrgāvāḍī. Many gathered to hear His electrifying speeches at the Bengali Theatre Hall, adjacent to Dūrgāvāḍī. Festivals held at the residence of prominent local citizens along with kīrtana processions took the city by storm. Śrī Cūṇīlāl Datta and some others of renown took shelter at the feet of Śrīla Gurudeva. In 1950, Śrī Cūṇīlāl Datta took mantra-dīkṣā from Śrīla Gurudeva and was given the name Śrī Caitanya Caraṇa dāsa Ādhikārī. His life was dedicated to his guru. He sold his residence in the town of Tejapur and constructed a beautiful temple for Śrīla Gurudeva at Śrīdham Māyāpur Iśodyāna, with nine tall spires, a hall, residence quarters and a bhajana-kuṭīra (a small room or cottage for performing bhajana).

As the message of divine love of Śrī Caitanya Mahāprabhu spread, many, many people came to be inspirationally influenced by Śrīla Gurudeva. Śrī Rajanī Kānta Pāl and his pious wife were grateful when Śrīla Gurudeva accepted their property in the Kāchāḍīpāḍā area of Tejapur as a donation. It was duly registered and became a Gauḍīya Maṭha. On 23 January 1950 (9 Māgha 1356, Baṅgabda), Śrīla Gurudeva Himself officiated the installation of the Holy Deities, Śrī Śrī Guru-Gaurāṅga Rādhānayana-Mohana Jīu, in accordance with the procedures delineated in Śrī Bhāgavata and Śrī Pañcarātra. The celebrations continued from dawn until dusk and were joyfully attended by thousands.9

Śrī Caitanya Gauḍīya Maṭha, Gauhāṭī

In 1953, Śrīla Gurudeva was invited by, and stayed at the residence of, Śrī Rāma Kumāra Himmaṭsiṅkā, a notable personage of Assam. He stayed there for about a month and was able to propagate the message of Śrī Caitanya Mahāprabhu extensively. Śrī Girijā Kumāra dāsa, Śrī Dhīrena Deva, Dr. Śrī Gaurīśankara Chatterjee, D.M.O., and others were greatly atracted to Śrīla Gurudeva. In due course, Śrī Girijā Kumāra dāsa expressed a strong desire to donate land and a building for the establishment of a Maṭha. Although his pious wife and sons did not contradict his wishes, the local advocates and pleaders presented strong opposition. Overcoming all of these adverse circumstances, he drafted the deed himself and completed the formalities on 27 January 1953. As a result, the temple was established on Śilaṅg Road, adjacent to Newfield on the occasion of Śrī Nityānanda Trayodaśī. Dr. Gaurīśankara Chatterjee greatly supported Śrīla Gurudeva and the donor in this endeavor.

On Wednesday 1 July 1953 (17 Āṣāḍa), under the supervision of Śrīla Gurudeva, the Holy Deities Śrī -Gaurāṅga-Radhānayanānanda Jīu were installed as per the scriptural injunctions (Mahājanas). The ceremony was accompanied by Vaiṣṇava homa, saṅkīrtana and mahoṭsava. A large religious convention was held for five days, from Tuesday, 30 June (16 Āṣāḍa) through Saturday, 4 July (20 Āṣāḍa). On the afternoon of 30 June, a nagar- saṅkīrtana (chanting of the Holy Names of the Lord through the city streets) procession was held. On 1 July the mahoṭsava of the installation of the Deities took place. Finally, on 4 July, the Deities ascended to a beautiful ratha (chariot) and circumambulated the city.

Later, on Thursday, 18 February 1973 (3 Phālguna, 1379), on the holy occasion of Śrī Nityānanda Trayodaśi, the Deities Śrī Śrī Guru-Gaurāṅga and Śrī Rādhānayanānanda Jīu were installed in a new temple building with nine spires. Śrīla Gurudeva, as the supervisory priest saw to the successful completion of everything according to the rites of Śrī Bhāgavata and Śrī Pāñcarātra. From the 2 to 3 Phālguna, a large religious convention was held.10

Śrī Caitanya Gauḍīya Maṭha, Gowālapāḍa

Three branches of the Maṭha under the auspices of Śrī Caitanya Gauḍīya Maṭha Īśodyāna Māyāpur were established at Tejapur, Gauhāṭī and Sarabhoga. We are

happy to state that recently, another branch has been set up at Gowālapāḍa, the place that had once been visited by Śrīla Prabhupāda. As mentioned earlier, during Śrīla Prabhupāda’s lifetime, a preaching center named “Gowālapāḍa Prapannāśrama” had previously been open for some time.

Śrī Śaraṭ Kumara Nātha of Balbalā Village, who was very eager to spread the divine message of Śrī Caitanya Mahāprabhu in this area of India, donated property beside Gowālapāḍa Municipality Road _. It consisted of more than a bighā and two kaṭhās of land, two sanitary bathrooms, two kitchens, eight rooms both large and small and a tubewell complete with electrical connections. It was received on behalf of Śrīmad Bhakti Dayita Mādhava Gosvāmi and later it was duly registered. The local pleaders and advocates, as well as other well-wishers warmly welcomed Śrī Gauḍīya Maṭha. The world is starved for the words of Śrī Hari. Satisfying this hunger is a truly noble act. This is amṛta, the nectar that grants immortality.

Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja and His godbrothers ensured that the opening ceremony was duly a holy event. Situated beside the Brahmaputra River, the site is very beautiful. The town itself is also very tidy and clean. There is still space within the Maṭha for further expansion and the construction of a temple. One of the rooms was temporarily converted into a sanctuary.

Two important religious meetings were convened on Wednesday 17 December and Thursday, 18 December, respectively. These were presided over by Śrī Jaya Prakāśa Siṁha, S.D.O. and the principal of Gowālapāḍa College, Śrī Mahendra Bara. The main topics of these events were “The Sufferings of Mankind and Their Remedy” and “Bhāgavata- dharma.” These gatherings were accompanied by intense nāma-saṅkītana (see Śrī Caitanya Vānī, 9th year, 11th volume, page 262).

On 8 February 1971 (22 Māgha 1377), on the anniversary of the disappearance of Śrī Rāmānujācarya, the deity forms of Śrī Śrī Guru-Gaurāṅga-Rādha-Dāmodara Jīu were installed at Gowālapāḍa Maṭha under the direction of Śrīla Gurudeva. From the 4 through 10 February, there were many festivities. Accompanied by rousing chanting of the Holy Names of God, the deities were seated on a beautiful chariot and taken around the town.11 By Śrīla Gurudeva’s

blessings, on the anniversary of His disappearance on Wednesday, 20 February 1985 (8 Phālguna 1392), a temple with nine beautiful spires was erected and the deities were installed there under the guidance of Śrīmad Bhakti Pramoda Purī Mahārāja.

Following in the footsteps of His guru Śrīla Prabhupāda, Śrīla Gurudeva spread the divine message of Śrī Caitanyadeva across the length and breadth of India and Bangladesh, touching the hearts of countless listeners and turning their lives toward the service of Śrī Gaurāṅga. He penetrated the fortress of the Māyāvādīs in the western and southern parts of India by preaching the philosophy of devotion to God. Many Māyāvādīs, in spite of being aware of their imminent defeat, nevertheless invited Him to debate, being enamoured by His divine appearance and radiant personality. Such was the flawless luster of His character that even His critics could not find any way to malign Him. He did that which is most difficult—that is to say, He practiced what He preached. By dint of this, He was worthy of the title "Ācārya:"

ācinoti yaḥ śāstrārthamācāre sthāpayatyapi svayamācārate yasmād ācārya stena kītitaḥ

(Vāyu Purāṇa)

"He who plucks the flowers of the scriptures and puts into practice their inner meaning is honored as an 'ācārya'."

The professional orator who does not put into practice what he speaks can never truly preach the spiritual principals of dharma. The guidelines that enjoin, "Don't follow me, but follow my lecture," can never bear fruit. Śrīla Prabhupāda said that one who is engaged in the service of Hari twenty-four hours a day, whose every step is directed toward Hari, cannot but have the Holy Name of Śrī Hari on his tongue at all times. Śrīla Gurudeva was always aware of the personal needs and requirements of each individual to the degree where each person felt specially favored. Such attention to every minute detail is not possible for an ordinary person. Many of those who came into contact with Him were overcome

with feelings of awe and wonder due to His vast experience and keen foresight in a greatly diverse range of matters. The reader is kindly referred to the appendix at the back of this book for a list of people who gave up their family, friends and other loved ones to join the Maṭha and gain the great fortune of being close to Śrīla Gurudeva, as well as contemporaries who were blessed by Śrīla Gurudeva.12

Chapter 5: Śrīla Gurudeva's Untiring, Ceaseless Endeavor in Preaching the Message of Divine Love of Śrī Caitanya Mahāprabhu

The Arrival of the Founder of Śrī Caitanya Gauḍīya Maṭha at Hyderabad

Śrīmad Maṅgala Nilaya Brahmacārī was one of the integral driving forces behind the foundation of the Maṭha at Hyderabad. He personally made all the arrangements to receive the founder of Śrī Caitanya Gauḍīya Maṭha, Nityalīlāpraviṣṭa Oṁ 108 Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja Viṣṇupāda, at Hyderabad on Wednesday, 9 September 1959 (23 Bhādra 1366 Baṅgābda). Śrīla Gurudeva was the first Gauḍīya Vaiṣṇava ācārya from Bengal to go to Hyderabad. Many people, attracted to His unique personality, considered themselves most fortunate to come in contact with a great personality like Śrīla Gurudeva.13

Article from "Yugāntara" of Calcutta (2 October 1959 / 15 Āśvin 1366)

"The President of the Śrī Caitanya Gauḍīya Maṭha, 86A Rashbihari Avenue, Parivrājakācārya Tridaṇḍi Svāmī Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja, along with His saṅkīrtana party arrived at Hyderabad on 9 September. Prominent citizens gave Him a rousing welcome at the station. Svāmījī Mahārāja delivered lectures at various religious meetings held in both Hyderabad and Sekendrābād. The Governor of Andhra Pradesh, Śrī Bhīmsen Sācār, welcomed the Ācārya of Śrī Gauḍīya Maṭha and His group. At Rājbhavan, their eminences, the Governor and his wife, were very pleased to hear the words of Svāmījī and

the chanting of the brahmacārīs. In His speech, Svāmījī said that the teachings of Śrī Kṛṣṇa Caitanya Mahāprabhu and His doctrine of divine love would be able to establish true unity and friendship throughout the world.

On 20 September, an impressive pageant proceeded through the main streets of Hyderabad. Thousands of men and women thronged together in participation. Śrīman Mahāprabhu was the first to combine chanting and dancing to the beat of a mṛdaṅga. Hyderabad was witnessing this for the very first time.

Before departing from Hyderabad on 27 September, the All-India radio station of Hyderabad recorded the message of Śrīla Svāmījī Mahārāja and the bhajana/kīrtana of the brahmacārīs for the purpose of broadcasting. In that speech, being mindful of the national and international situation, Svāmījī appealed to leaders both inside and outside India to remember the words of Śrī Caitanya Mahāprabhu and His dharma of love necessary for the establishment of peace and harmony in the world.

The Hyderabad branch of Śrī Caitanya Gauḍīya Maṭha was thus established."

Article from "Deccan Chronicle" of Hyderabad (Sunday, 20 September 1959. Original English below):

"Governor Bhimsen Sachar accorded an entertainment to His Holiness Paribrajak Acharyya Tridandi Swami 108 Sree Sreemat Bhakti Dayita Madhav Goswami Maharaj, President of Sree Chaitanya Gaudiya Math, Ishodyan, Sreemayapur, Nadia, West Bengal and its branches all over India and His sankirtan party at Raj Bhawan, Hyderabad on Tuesday 15 September.

The Swamiji addressed a largely attended respectable gathering at Raj Bhawan and explained the teachings of Lord Chaitanya Mahaprabhu and the sankirtan party performed melodious Bhajan-sankirtan. The Swamiji in His speech stated that Divine Love (Prem Bhakti) as taught and preached by Lord Sree Chaitanya Mahaprabhu is the greatest spiritual force on earth which can establish a close relation of love and unity of hearts among all human beings and thereby establish real peace in the world. Divine Love is more powerful than 'Ahimsa'

(non-violence). All animated beings are inter-connected and inter-related and they are parts of One Organic System—The All Pervading Soul. The knowledge of our common relation to that Absolute Soul will foster in us love and affinity for each other. Lord Chaitanya Mahaprabhu teaches us to cultivate that Prema-Bhakti by Nama Sankirtanam—chanting of the Holy Name of Lord Sri Krisna. Nama Sankirtanam is a universal religion under which banner all irrespective of caste, creed and religion can unite.

At the conclusion of the meeting and Bhajan kirtan, Swamiji offered Prasadam to Mr. and Mrs. Bhimsen Sachar and had the pleasure of having close friendly conversation with the Governor."

Chapter 6: The Maṭha at Hyderabad

The Foundation of a Branch Maṭha at Hyderabad

The notable citizens of Hyderabad, the stronghold of Advaita-Māyāvādīs (monist philosophers) responded overwhelmingly in a positive manner to the teachings of Śrīla Gurudeva when He arrived there in 1925. They were immediately attracted to Him due to His sage-like appearance and the magnetic effect of His compelling words. Seeing their devotion, Śrīla Gurudeva resolved to open a branch of the Maṭha to spread knowledge of the life and teachings of Śrī Caitanya Mahāprabhu. Accordingly, a center was founded in the Pattharghāṭi locality of Hyderabad. At first, it began to function from rented quarters adjacent to the main road but later it was shifted to larger premises in Urddugalī. Here, at the house of Lālā Fakirchand Agarwāl, the property consisted of a courtyard, balcony and four rooms. In the Maṭha, daily pūjā was offered to Śrī Giridhārī and Śrī Nārāyaṇa Śālagrāma. Kīrtanas were performed at dawn and dusk and the festivals of Śrī Janmāṣṭamī, Śrī Annakūṭa and Śrī Gaurāvirbhāva were observed in an opulent manner. In July 1961, the Assistant Secretary of the Maṭha, Śrī Maṅgala Nilaya Brahmacārī, organized a special religious meeting. This was attended by the Mayor of the Corporation of Hyderabad, as well as the Ācārya of the Madhvācārya Sampradāya Pejāvara Maṭha of Uḍupi, Śrīmad Viśveśa Tīrtha Śrīpādaṅgalāvaru, and the Accountant General of Andhra Pradesh, Śrī R. N. Chatterjee. Several American visitors who happened to be touring India at that time also came to the Maṭha.1

Śrīla Gurudeva was given a resounding welcome when He arrived at Hyderabad from Calcutta on 1 August 1961 (16 Śrāvaṇa 1368). He addressed a special religious convention that was held at Bālājī Bhavana from 5 August through 7 August.2 Śrīla Gurudeva spoke on the topics “The Teachings of Śrīmad Bhagavad-gītā,” “The Greatness of the Holy Name” and “Śrī Caitanya and International Peace.” The following passages are excerpts from these speeches.

The Teachings of Śrīmad Bhagavad-gītā

“Śrīmad Bhagavad-gītā emanates from the Holy Lips of Śrī Kṛṣṇa, and hence it is eternal and without beginning. It is not possible to comprehend the essence of the Gītā by means of the mind and intellect. It is in the heart of the sincere seeker that Śrī Bhagavān and Śrī Bhagavat become manifest. The insincere seeker cannot realize the true meaning of Śrī Bhagavad-gītā utilizing only the mind and intellect:

nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena yam evaiva vṛṇute tena labhyas tasyaiva ātmā vivṛṇute tanuṁ svam (Śrī Kaṭhopaniṣad, 1.2.23)

‘This supreme knowledge (Paramātmā-tattva) cannot be acquired by means of intelligence, by industriousness or by being learned in the scriptures. The speaker of the Gītā is Śrī Kṛṣṇa. The more the listener can enter into the heart of the speaker, the more able he is to grasp the core and essence of the teachings. By sincere devotion only, the devotee is able to penetrate the heart of Śrī Kṛṣṇa.’

Understanding of the words of Bhagavān Śrī Kṛṣṇa is proportionate to the intensity of devotion exhibited by the listener. Among the devotees of Śrī Kṛṣṇa, it is the Gopīs who have the greatest capacity to capture the essence of these sublime teachings. Thus, they and their attendants are able to fully realize the esoteric tone and mood of Śrī Kṛṣṇa. They alone have the right to sing the words and the glories of Śrī Bhagavān. To one who does not seek the truth, to one who is not a devotee, the significance of the scriptures does not manifest. Armed only with knowledge of the most superficial kind, they cannot do more than scratch the surface of reality, acquiring a taste of the external world only, with the truth being stubbornly obscured by Māyā. Enmeshed in the ego of their works and so-called scholarship, they spin around and around on the ferris wheel of meanings that they themselves have created. Completely lacking in devotional content, all

of these conclusions are illusory and can never bring about any positive spiritual benefit. In Śrīmad Bhagavad-gītā, Śrī Kṛṣṇa is Supreme Knowledge incarnate. He is Para-Tattva:

mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya (Śrīmad Bhagavad-gītā, 7.7)

‘There is nothing superior to Me.’

brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca śāśvatasya ca dharmasya sukhasyaikāntikasya ca

(Śrīmad Bhagavad-gītā, 14.27)

‘I am the cause of the Impersonal Formless God (brahmaṇo).’ aham hi sarva-yajñānāṁ

bhoktā ca prabhur eva ca (Śrīmad Bhagavad-gītā, 9.24)

‘I am the only Master and the only Enjoyer of all yajñās.’

yasmāt kṣaram atito ‘ham akṣarād api cottamaḥ ato ‘smi loke vede ca prathitaḥ puruṣottamaḥ

(Śrīmad Bhagavad-gītā, 15.18)

‘As I am beyond kṣara (the individual soul) and supremely superior to akṣara (Brahman and Paramātmā), I am renowned as Puruṣottama (the Supreme Personality) in this world. This is corroborated by the Vedas.’

sarvasya cāham hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham

(Śrīmad Bhagavad-gītā, 15.15)

'I reside in the hearts of all living beings as the indwelling form of God (Paramātmā). From Me come memory, knowledge, and forgetfulness. All the Vedas substantiate Me as the one and only object to be known. I am the author of Vedānta, and I am completely versed in the Vedas.'

tvam akṣaraṁ paramaṁ veditavyaṁ tvam asya viśvasya paraṁ nidhānam tvam avyayaḥ śāśvata-dharma-goptā sanātanas tvaṁ puruṣo mato me

(Śrīmad Bhagavad-gītā, 11.18)

'(Śrī Arjuna says to Lord Kṛṣṇa...)'

tvam ādi-devaḥ puruṣaḥ purāṇas tvam asya viśvasya paraṁ nidhānam vettāsi vedyaṁ ca paraṁ ca dhāma tvayā tataṁ viśvam ananta-rūpa

(Śrīmad Bhagavad-gītā, 11.38)

'(Śrī Arjuna says to Lord Kṛṣṇa...)'

These and other ślokas are specifically pointing to the supreme position of Śrī Kṛṣṇa. Referring to the true nature of all beings, Śrī Gītā says that all are parts of that One Supreme Energetic Being, Bhagavān Śrī Kṛṣṇa. Thus, all are primarily

and essentially the eternal servants (dāsa) of Śrī Kṛṣṇa. The world of matter is an exhibition of one of the potencies if Śrī Bhagavān and is composed of eight elements, which are as follows: earth, water, fire, air, ether (space), mind, intellect and false ego. These eight elements comprise the forces of ignorance commonly known as "Māyā." Enslaved by Māyā, man can become emancipated only by turning toward Śrī Bhagavān:

bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca ahaṅkāra itiyaṁ me bhinnā prakṛtir aṣṭadhā

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat

(Śrīmad Bhagavad-gītā, 7.4-5)

Earth, water, fire, air, ether, mind, intelligence and false ego – all together these eight constitute My separated material energies.

Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.

Gītā-śāstra enumerates four paths of seeking the truth, namely karma, jñāna, yoga and bhakti, one of which would be chosen according to one's particular propensities. When examined impartially, however, it is bhakti (devotion) to which the Gītā ultimately points. Where karma (actions performed for fruitive results) is advocated in the Gītā it is also pointed out, with no uncertainty, that works of karma should be directed toward Śrī Bhagavān:

daivi hy eṣā guṇa-mayi mama māyā duratyayā mām eva ye prapadyante māyām etāṁ taranti te

(Śrīmad Bhagavad-gītā, 7.14)

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross

beyond it.

In other parts of Śrī Gītā, where jñāna (the path of knowledge which dissolves karma) is repeatedly praised, it is said that the greatest of all knowledge is to know Vāsudeva (Śrī Kṛṣṇa):

yajñārthāt karmaṇo ‘nyatra loko ‘yam karma-bandhanaḥ tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara

(Śrīmad Bhagavad-gītā, 3.9)

Work done as a sacrifice for Viṣṇu has to be performed; otherwise work causes bondage in this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

Śrī Kṛṣṇa Himself has compared the different paths and has declared that among seekers, the yogī is the greatest. But even among the yogīs, the highest position is that of the devotee, the bhakta of Śrī Kṛṣṇa.

tapasvibhyo ‘dhiko yogī jñānibhyo ‘pi mato ‘dhikaḥ karmibhyaś cādhiko yogī tasmād yogī bhavārjuna

(Śrīmad Bhagavad-gītā, 6.46)

A yogī is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogī.

The Gītā proclaims that the most secret of all secrets is devotion to and love for Śrī Bhagavān:

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-papebhyo mokṣayiṣyāmi mā śucaḥ

(Śrīmad Bhagavad-gītā, 18.66)

'Relinquish all My previous spiritual instructions on the subject of dharma (relative duties of varṇa and āśrama as enjoined by the Vedas). Take absolute shelter of Me. I shall rescue you from all sins. Do not be overwhelmed with grief.'"

The Greatness of the Holy Name

There are two types of devotion: vaidhi-bhakti, devotion stimulated and maintained by following scriptural injunctions, and rāgānugā-bhakti, spontaneous and natural devotion without the necessity of any external provocation. This rāgānugā-bhakti is intense divine love and passion beyond the confines and limits of the material senses and mundane emotions. It is very, very rare. For the general seeker, it is better to follow the channelled path of vaidhi-bhakti, or customary devotional practice. The scriptures known as Tantra mention thousands of methodologies. Śrī Bhakti-rasāmṛta-sindhu refers to sixty-four distinct methods. Śrīmad-Bhāgavatam especially advocates the following nine processes of bhakti:

1. Hearing the glories of the transcendental Holy Name, Form, Qualities, Paraphernalia and Pastimes of the Lord.

2. Chanting the glories of the transcendental Holy Name, Form, Qualities, Paraphernalia and Pastimes of the Lord.

3. Remembering the glories of the transcendental Holy Name, Form,

Qualities, Paraphernalia and Pastimes of the Lord.

4. Serving the Lotus Feet of the Lord.

5. Offering the Lord respectful worship.

6. Offering prayers to the Lord.

7. Becoming the Lord’s servant.

8. Considering the Lord to be one’s best friend.

9. Surrendering everything to the Lord, i.e., serving Him with body, mind and speech.

Śrī Kṛṣṇa Caitanya Mahāprabhu has given precedence to five items for the development of bhakti. They are as follows:

1. Association with devotees.

2. Engagement in the transcendental, loving service of the Lord.

3. Hearing and understanding of Śrīmad-Bhāgavatam.

4. Chanting of the Holy Name of the Lord.

5. Residence in a holy place like Vṛndāvana or Mathurā.

He nonetheless acknowledges nāma-saṅkīrtana—repeated chanting of the Holy Name of the Lord—as the best method. In Kali-yuga, there is no alternative to nāma-saṅkīrtana:

harer nāma harer nāma harer nāmaiva kevalam kalau nāsty eva nāsty eva nāsty

eva gatir anyathā

(Bṛhan-nāradīya Purāṇa 38.126)

“In the age of Kali, there is no other way, there is no other way, there is no other way (for spiritual progress) than the chanting of the Holy Name, the chanting of the Holy Name, the chanting of the Holy Name.”

kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ dvāpare paricaryāyāṁ kalau tad dhari-kīrtanāt

(Śrīmad-Bhāgavatam 12.3.52)

“In Satya-yuga, the prescribed method of liberation was dhyāna (the performance of meditation and austerities). In Tretā-yuga, it was yajña (the performance of sacrifices) and in Dvāpara-yuga it was paricarya (the process of service and care of the temple Deities). In the present age, Kali-yuga, the path is that of chanting the Holy Name of Śrī Hari.”

In the Satya-yuga, the quality of truthfulness (satya) predominated in the consciousness of human society. Possessing a very high level of understanding, man could easily realise the temporary nature of the world of matter. Thus, it was easy for the people of that era to renounce the mundane world with an attitude of natural aversion. Therefore, attraction towards material sense objects could not divert their attention. They would immerse themselves in meditation upon the transcendental Form of the Supreme Lord.

In Tretā-yuga, attraction towards material sense objects gained a stronger hold. Thus, mankind offered the material sense objects themselves to the Supreme Lord Śrī Viṣṇu (Kṛṣṇa) through the performance of elaborate sacrifices. The mind follows the senses to the objects of attraction. Therefore, by offering these objects to Bhagavān Śrī Kṛṣṇa, the mind was made to follow and ultimately

reach His Lotus Feet.

In the Dvāpara-yuga, materialistic tendencies became even stronger and the material senses became ever more powerful and dominating. Due to these naturally deteriorating conditions, it was no longer possible for the ordinary man to participate in opulent sacrifices. The senses now could easily become enmeshed in a multitude of distractions, resulting in the necessity of yet another process to turn them toward the service of Śrī Bhagavān. Thus, in Dvāpara-yuga, the emphasis was given to pūjā and rituals, with the aim of focusing the senses upon one central point, the Supreme Lord.

In Kali-yuga (the present age), however, materialism is rampant, knowing no bounds. The mind is flickering, restless, untamed, sick and perverse. A restless mind cannot meditate; an untamed mind is incapable of the performance of sacrifices and a sick, perverted mind is unfit for pūjā and worship. A diseased person cannot serve properly. Therefore, in the Kali-yuga, the only panacea for material misery is nāma-saṅkīrtana, the chanting of the Holy Names of Śrī Hari. This is the medicine that Śrī Bhagavān has prescribed for the serious ailments of the age of Kali.

Śrī Kṛṣṇa Caitanya Mahāprabhu and International Peace

A lecture delivered by Śrīla Gurudeva at the Hyderabad Maṭha in August 1961.

The nations of the world, irrespective of race and religion, can only be truly united in love and harmony by following the path of prema-bhakti (love of God) as laid down by Śrī Kṛṣṇa Caitanya Mahāprabhu. Divine Love (prema) is even greater than non-violence (ahiṁsā). To not harm others is a negative; that is to say, it means to refrain from doing something rather than doing it. On the other hand, love or prema is a positive action; it is the effort to do good to others. In reality, all talk about non-violence is in fact quite superficial, for in this life, none can exist without harming another. True non-violence is possible only when the

self is totally surrendered to doing that which is for the welfare of all living beings. Since we are all infinitesimal parts of the One Supreme Entity, our true happiness lies in union, in the completion of the incomplete. If you water the roots of a tree, all the branches and leaves are automatically nourished. If you supply food to the stomach, your whole body is nourished. Similarly, if you serve and please Śrī Hari, everyone will become satisfied, for all are in Him and He is in all. Knowledge of Him is non-dual, for He is the One Omniscient and Eternal Reality.

yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ prāṇopahārāc ca yathendriyāṇāṁ tathaiva sarvārhaṇam acyutejyā

(Śrīmad-Bhāgavatam 4.31.14)

"As pouring water on the root of a tree energises the trunk, branches, twigs and other parts, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."

Pure love, or prema-bhakti, is focused upon the indivisible Personality of the Supreme Lord, Bhagavān Śrī Kṛṣṇa, Who is One without a second. If an individual does not perceive that the totality and oneness of God is at the very centre of his existence, then it is inevitable that love for the body, family, society, province and country will clash with the body, family, society, province and country of others. If one draws many circles with their centres at different points on a page, then depending upon their proximity to one another, there is the possibility that their circumferences might cross and overlap. In this manner, if there are many self-centred sentient beings in the universe, then conflict becomes inevitable. If, on the other hand, the supremacy of that One Center (God) is recognised by all, leaving no room for a second, then the question of contradiction does not arise. If one loves the Whole, then one simultaneously loves all the parts of that Whole.

yasmin tuṣṭe jagat tuṣṭaṁ prīṇite prīṇitaṁ jagat

By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.

However, that love which is not directed toward God should be understood to be only lust (the desire to exploit others). This is the underlying cause of envy and violence of all kinds, including war. According to Śrī Kṛṣṇa Caitanya Mahāprabhu, Bhagavān Śrī Kṛṣṇa is the Supreme Lord, while the living beings, the parts of His marginal potency, are eternal servitors of the Supreme Lord. Their relation with the Supreme Lord is of bhedābheda (simultaneous oneness and difference). Śrī Kṛṣṇa Himself, by His unparalleled grace and exquisite beauty, attracts each and every individual to Him. Even His own avatāras (divine descents) are drawn to Him (Śrī Nandanandana Kṛṣṇa) and thus, Śrī Kṛṣṇa epitomises the very concept of love. By loving Śrī Kṛṣṇa, the lotus flower of pure love will spontaneously blossom in the hearts of all living beings, and the path to that pure love for Śrī Kṛṣṇa in the present era of Kali-yuga is nāma-saṅkīrtana, constant chanting of the Holy Names of the Lord. Since all living beings have a right to His Name, nāma-saṅkīrtana will be the thread to bring the different nations of the world into oneness of prema, love for God.

Śrīla Gurudeva was invited to lecture at many places including Reḍḍy Library in Āliyābād, Mālekpeṭ, Sekandrabād, Mereḍpallī, Koṭhī, etc. On Saturday 15 August 1961, He addressed a gathering of the armed forces at A. O. C. Center in Sekandrabād. Praising their discipline and love for their country, Śrīla Gurudeva appealed to them to follow the path of universal love for God and thereby strengthen the bonds of affection for one another. Invited by Full Commandant Colonel Dadowal, Śrīla Gurudeva graced his residence by chanting the glories of Śrī Hari.

Installation of Śrī Vigraha at Hyderabad

To participate in the installation of the Holy Deities of Śrī Śrī Guru-Gaurāṅga-Rādhā-Vinoda-Jīu at the Hyderabad Maṭha, Śrīla Gurudeva arrived there accompanied by Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Gaurava Vaikhānasa Mahārāja and other monks on Tuesday 28 June 1962. The head of the Maṭha, Śrī Maṅgala Nilaya Brahmacārī, received them at the railway station. The welcoming party consisted of notable citizens carrying an umbrella (chatra) and fans (cāmara and byajana). A western-style band played music while intense saṅkīrtana was being performed. Many Marwari devotees arrived at the station singing kīrtana.

On Monday 9 July (24 Āśāḍha), Śrīla Gurudeva saw to the installation of the Deities according to the injunctions of Śrī Pañcarātra and Śrī Bhāgavata.3 On Sunday 15 July (30 Āṣāḍha), the Deities were mounted on elaborately decorated chariots (rathas) and taken around the main thoroughfares of the city accompanied by a very impressive procession of devotees loudly singing kīrtana. This was the first time that such an event had taken place in Hyderabad, and it evoked a tremendous and enthusiastic response from all who had the good fortune to witness it. Stopping at certain places along the way, the devotees offered worship to Their Lordships, the Holy Deity Forms of the Supreme Lord and also to Śrīla Gurudeva.

A cultural group from the United States, accompanied by Dr. P Śrīnivāsācāra, came to visit and was given a warm reception by the head of the Maṭha, Śrīpāda Maṅgala Nilaya Brahmacārī. The American party consisted of professors from different universities across the United States.4 They met and exchanged cordial greetings with Śrīla Gurudeva, Who, upon their request, enlightened them with a talk on the subject of the life and teachings of Śrī Kṛṣṇa Caitanya Mahāprabhu. The following contains the gist of His discourse.

The Life and Teachings of Śrī Kṛṣṇa Caitanya Mahāprabhu

Śrī Kṛṣṇa Caitanya Mahāprabhu appeared on this earth in 1486 A. D. in Śrīdhāma Māyāpura, in the district of Nadia. From childhood, He came to be known as Nimāi Paṇḍita all over India due to His unparallel scholarship (Nimāi meaning one born beneath the nīma tree, Paṇḍita meaning scholar). At the age of

twenty-four, He took the vow of renunciation (sannyāsa) and proceeded to the holy city of Purī. From there He travelled for six years to various places of pilgrimage in both North and South India. During that time, He spread kṛṣṇa-bhakti in the hearts of all living beings—man, bird or beast—especially the most fallen. He was intent upon saving them from the grip of māyā. He then returned to Purī where He remained up to the time of His disappearance from this world. At Purī, He was constantly immersed in kṛṣṇa-prema and tasted the bhāva (transcendental mood) of Śrīmatī Rādhārāṇī, together with His intimate devotee associates, Śrī Rāya Rāmānanda and Svarūpa Dāmodara. He terminated the visible display of His pastimes at the age of forty- eight.

Śrī Caitanyadeva has pointed out that the sole objective of our lives is to achieve love of God (kṛṣṇa-prema). Attachment to objects of an impermanent nature, with materialistic yearnings, is the root cause of our bondage and all sorrows. Eternal peace can never be attained by serving the ego and nourishing it with a supply of sensual objects. We can reach the shores of eternal peace only by turning the mind away from all that is perishable and instead, placing it at the Lotus Feet of Śrī Bhagavān, Who is the Form of All-Existence, All- Knowledge and All-Bliss (sac-cid-ānanda). Citing the evidences from the scriptures, Śrī Kṛṣṇa Caitanya Mahāprabhu negated the arguments for nirviśeṣa (impersonalism) and established saviśeṣa (personalism) to be the Ultimate Causal Reality. Because Śrī Bhagavān, possessing a transcendental Form, is devoid of mundane, distinctive features, He is sometimes referred to as nirviśeṣa. The very fact that Śrī Bhagavān cannot be qualified by mundane attributes or mundane distinctive features is His unique distinctiveness. Therefore, He is saviśeṣa. It would be foolish to equate the mundane, base features of the material world with those of Śrī Bhagavān's Pure, Transcendental, Spiritual Form. One need not be concerned that attributing variegatedness and personality to Śrī Bhagavān will, in some way, negate the concept of God being Infinite. Without a doubt, the Divine Personality of Śrī Kṛṣṇa should be understood to be the very essence of Infinity and Eternal Existence. His potency knows no bounds, but it can be seen that there are three manifestations of that potency that are prominent: (1) the internal potency (antaraṅgā- śakti); (2) the external potency (bahiraṅgā-śakti); and (3) the marginal potency (taṭasthā- śakti). (The taṭasthā-śakti can be demonstrated by the analogy of trying to define the existence of the fine line at a river bank separating the water and the land.) All living beings are of the nature of the taṭasthā-śakti of the Lord. Having been granted minute independence by Him, they are therefore free to choose to live either under the umbrella of Śrī Kṛṣṇa's internal potency (the spiritual realm) or in the temporary

material world, which constitutes Śrī Kṛṣṇa's external potency. Those who choose to turn away from Śrī Bhagavān, mesmerised by His external potency, begin to think of themselves as lord and master of all they survey. This is ignorance. The idea that the petty false ego is the one who does the enjoying inevitably leads to hatred, aggression and malice. Śrī Bhagavān is the only true Master and Enjoyer. All energies, including all living beings, are under His dominion. The jīvātmā (living entity) is an infinitesimal particle (aṁśa) of the potency of Śrī Bhagavān. It goes without saying that a part cannot be happy independently, having separated itself from the Whole. If attraction to material enjoyment persists and no attempt is made to turn toward Śrī Bhagavān, then neither the individual, nor the family, nor even society as a whole will ever attain true and lasting peace. Where there are many centres of interest, conflict becomes inevitable. If, however, love for Bhagavān Śrī Kṛṣṇa becomes the focal point for all, then immediately, all are seen as being related to each other. Then love and a sense of unity become spontaneous as a natural consequence. It can be seen that love for one's own family can easily lead to a clash with the family of another. If one's interest is pivoted to one particular locality, province or country, this will lead to disputes with other localities, provinces or countries. However, being in a relationship of love with Śrī Bhagavān, Who is the shelter of all, there will be no quarrel with anyone.

In the modern world, the powerful nations are engaged in the highly competitive production of nuclear weapons and the launching of satellites into space. The consequences of this could be disastrous. The founding of the whole world as a single powerful nation may solve these problems, but without offering worship to Śrī Bhagavān, everlasting peace which transcends the mundane plane will forever remain elusive and altogether impossible.

Śrīla Gurudeva concluded by expressing the hope that the bonds between America and India could be strengthened by means of cultural exchange programs. The professors were delighted to hear the bhajana-kīrtana and nāma-kīrtana interwoven with the glories of Śrī Gaura Sundāra. To fulfill their desires, they were happily presented with a pair of karatālas (brass hand cymbals used in worship) to remember the special musical quality of the bhajana-kīrtanas. The devotees were happy to see how the guests, who were unacquainted with Indian manners and customs, had quickly adjusted to the situation, sitting on floormats and partaking of the Lord's prasāda (foodstuffs which have been offered to the

Lord).

That same day, upon the invitation of the Governor of Andhra Pradesh, Śrī Bhīmsen Sācār, Śrīla Gurudeva along with His godbrothers and brahmacārīs went to the Rāja Bhavana (Governor's house) and spoke on the subject of the immortal Śrī Hari. Highlights of this lecture appear below.

Śrīla Gurudeva's Lecture at the Rāja Bhavana

"Śrī Kṛṣṇa Caitanya Mahāprabhu has stated that the taking of the Holy Name is the ultimate goal of mankind. Initially, the tongue, which is coated with the bile of ignorance, might fail to relish the exquisite flavor of Śrī Kṛṣṇa's Holy Name. But, by gradual practice of recitation, it will become possible to do so. Analogously, even the best sugar candy seems bitter to a jaundiced tongue, coated with bile. However, by regularly tasting it, the tongue gradually learns to appreciate its sweetness. Similarly, the Holy Name of Śrī Bhagavān will slowly but surely cure all ailments and reveal its inner greatness and magnificence.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-

pittopatapta-rasanasya na rocikā nu

kintv ādarād anudinaṁ khalu saiva juṣṭā

svādvī kramād bhavati tad-gada-mūla-hantrī

(Nectar of Instruction, 7)

The holy name, character, pastimes and activities of Kṛṣṇa are all transcendentally sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish

awakens within his tongue, and his disease is gradually destroyed at the root.

Each and every living being has the right to listen to and chant the Holy Name of Śrī Bhagavān, but this is not so in the case of customary Vedic religion which is inhibited by a bewildering array of rules and regulations. Thus, if Śrī Bhagavata-dharma in the form of Śrī Nāma-saṅkīrtana penetrates the hearts of the masses at large, then a firm bond of unity will arise. Cursed by the nature of the present age, Kali-yuga, mankind is madly attracted to material objects, completely lacks control over the senses and is perverted with sicknesses of all kinds. Consequently, the yuga-dharmas of the previous three ages, namely dhyāna (meditation) for the Satya-yuga, yajña (sacrifice) for the Tretā-yuga and arcana (deity worship) for the Dvāpara-yuga, cannot be applied effectively in this era. Taking into account the seriousness of the malady, we can see that the prescribed medicine is proportionate in strength. Thus, the scriptures advise us to take the medicine of the Holy Name:

harer nāma harer nāma harer nāmaiva kevalam

kalau nāsty eva nāsty eva nāsty eva gatir anyathā

(Bṛhan-naradīya Purāṇa)

'In the age of Kali, there is no other way, there is no other way, there is no other way (for spiritual progress) than the chanting of the Holy Name, the chanting of the Holy Name, the chanting of the Holy Name.'

The Laying of the Foundation Stone of the Hyderabad Maṭha on its Own Premises The Hyderabad Maṭha functioned from rented quarters in Urdugalī for twelve long

years. After that, thanks to their ceaseless efforts, a plot of land in Deowān Deoḍī (the old Sālārajaṁ Museum) was acquired by the head of the Maṭha Śrī Dhīra Kṛṣṇa dāsa Vanacārī along with Śrī Viṣṇu dāsa Brahmacārī (later known as Tridaṇḍi Svāmī Śrīmad Bhakti Vaibhava Araṇya Mahārāja). This land was at

the center of Hyderabad and was previously the residence of Nawāb Sālārajaṅg. He was the Chief Minister of the Nizām government and, by his establishment of the museum, the location had become famous. When the state of Hyderabad had come to be included as a part of India, the Nawāb sold this land and moved the museum to another location. The land then came to be used by different people for different purposes. Inspired by the life of Lālā Śyāma Sundara Kanoḍiyā, Śrīmatī Draupadī Devī bought one such piece of land and donated it for the founding of the Śrī Caitanya Gauḍīya Maṭha. Śeṭh Mātādīn also donated his plot of land, which was adjacent to Śrīmatī Draupadī Devī's. After the purchase and transfer of the land, Śrīla Gurudeva and His godbrothers visited there every day. Śrīmad-Bhāgavatam was read daily for twenty- one days. Sarva-Vighna-Vināśana-Kārī Śrī Nṛsiṁhadeva kīrtana (glorification of the Holy Name of Śrī Kṛṣṇa's half-man/half-lion form of Nṛsiṁhadeva, Who removes all obstacles) and nāma-saṅkīrtana were also performed. At 11 AM, on 18 May 1972 (4 Jyaiṣṭha 1379), Śrīla Gurudeva sanctified the plot of land by chanting sacred Vedic hymns. Vaiṣṇava-homa and nāma-saṅkīrtana continued without pause throughout the ceremony, followed by the distribution of prasāda to all present. At 8:30 AM, prior to the ceremony, a spirited discourse had been held in a large, nicely decorated hall. Among those present were important persons from the Endowment Department of the government of Andhra Pradesh such as Śrī C. H. V. P. Murti Rāju (Minister), Śrī K. Vāsudeva Rāo (Commissioner), Śrī K. Gopālana (Deputy Commissioner), Śrī Ānanda Rāo (Assistant Commissioner) and others. Each of them offered a brick to be used in the foundation of the new temple. In His speech, Śrīla Gurudeva said:

"It is a fact that all over the world, political leaders, sociologists and economists are endeavoring with great effort for the benefit of mankind. Unfortunately, however, far from realizing any improvement, the situation is only becoming more and more complex. Undoubtedly, something must be lacking in the undertaking of these efforts. To rectify these problems, the answers should be sought in the sayings of the sages and saints. Specifically today, at this spiritual meeting, I am making an appeal to all present to listen to Śrī Kṛṣṇa Caitanya Mahāprabhu's divine message of pure love and devotion. We are now seeing that the teachings of Śrīman Mahāprabhu are being welcomed and accepted all over the world. Development of industry, attempts to eradicate famine and economic strategies alone cannot bring about true, everlasting peace. Harmony is possible only if the lust to consume and the tendencies of greed are uprooted from the

hearts of men and replaced with sincere devotion for Bhagavān Śrī Kṛṣṇa. Only then will purity and grace reign supreme. Śrī Caitanya Mahāprabhu has prescribed, for all classes of men, the taking of the Lord's Holy Name. Śrī Kṛṣṇa nāma-saṅkīrtana is the only sure path to devotion. Of all methods, it is the greatest, and is without equal.

Śrīman Mahāprabhu has also said 'Oh, South India! You are blessed.' This has been declared in the Śrīmad-Bhāgavatam:

kṛtādiṣu prajā rājan kalāv icchanti sambhavam kalau khalu bhaviṣyanti nārāyaṇa-parāyaṇāḥ kvacit kvacin mahā-rāja draviḍeṣu ca bhūriśaḥ

tāmraparṇī nadī yatra kṛtamālā payasvinī kāverī ca mahā-puṇyā pratīcī ca mahā-nadī

ye pibanti jalaṁ tāsāṁ manujā manujeśvara prāyo bhaktā bhagavati vāsudeve 'malāśayāḥ

(Śrīmad-Bhāgavatam, 11.5.38-40)

'Even the citizens of the Satya-yuga nurse a desire to be born in the Kali-yuga. During this era, some devotees will appear here and there at different places, but the majority will gravitate toward the Dravidian (South Indian) region. Flowing through the Dravidian region are the great rivers Tāmraparṇī, Kṛtamālā, Payasvinī, Kāverī and Pratīcī. Those who sip their waters are generally pure of heart and are bhaktas (devotees).'

Appearing on this Dravidian soil were great Vaiṣṇava Ācāryas such as Śrīpāda Saṅkarācārya, Śrīpāda Rāmānuja, Śrīman Madhva Muni and Śrīpāda Nimvāditya. Unfortunately, this holy region is now witnessing a change for the worse—a weakening of Bhagavata-bhakti. South India is dotted with massive, majestic temples involving very large sums of money. This is not to be observed in other parts of India. It is rumored that these monies are used for various projects other than that for which they were intended namely, service to Śrī

Bhagavān. Money should be properly utilized without losing sight of the original goal. Ours being a secular country, no funds are allocated for the purpose of religion. The Christian missionaries are backed by millions of dollars, which enables them to preach across the globe without constraint. In comparison, we who belong to the culture of sanātana-dharma beg for alms and somehow or other we make ends meet. Under such circumstances, nothing could be more unfortunate if our meager funds become diverted to the wrong cause. Our humble prayer is the hope that those who are in charge of God's wealth will, in fact, use it for the dissemination and practice of the words of Śrī Bhagavān."

Construction of the New Hyderabad Maṭha and Installation of the Holy Deities

Two years after the laying of the foundation stone, a building was constructed with the help of the local devotees. On Thursday 23 May 1974 (9 Jyaiṣṭha 1381) at 8 AM, a large and colorful procession took the Holy Deities Śrī Śrī Guru-Gaurāṅga-Rādhā-Vinoda-Jīu from Urdugalī in Panthaghāṭi to the new temple at Deowān Deoḍī. For this purpose, after a completing a preaching tour of North India, Śrīla Gurudeva flew to Hyderabad on 8 May, accompanied by Śrīmad Bhakti Ballabh Tīrtha Mahārāja. They were given a hearty welcome at the airport by prominent local citizens. Many different devotees and distinguished guests converged at Hyderabad, having come from different points of departure.[5] A religious session was held every evening from Wednesday 22 May through Sunday 26 May.[6] On Wednesday 11 June 1975 (27 Jyaiṣṭha 1482, Śuklā Dvitīyā Tithi), Their Lordships Śrī Śrī Guru-Gaurāṅga-Rādhā-Vinoda-Jīu were installed in the new temple with nine spires. The installation took place with all due reverence, utilizing the customary Vaiṣṇava rituals and implements such as a disk, pitcher, flag, etc. Śrīla Gurudeva officiated amidst a crescendo of nāma-saṅkīrtana. The following day, the deities were taken in a procession around the city and religious meetings were held from 10 through 16 July.[7] The large gathering of both temple devotees and householders were greatly inspired by listening to the sublime lectures of Śrīla Gurudeva in both Hindi and English.[8]

The temple with nine spires at Hyderabad is unique in that its structure is made entirely of stone. Tridaṇḍi Svāmī Śrīmad Bhakti Vijñāna Bharatī (an expert in

building construction) supervised and executed the job under the guidance of Śrīla Gurudeva. Those who worked closely with Śrīla Gurudeva marveled at His many-faceted abilities.

In 1977, the annual festival of the Maṭha was celebrated for five days from Wednesday 18 May to Sunday 22 May.[9] After engaging in extensive preaching in Punjab, Hariyāna, Uttar Pradesh and various centers in Delhi, Most Revered Śrīla Gurudeva came to join the festivities in Hyderabad with His associates on the 17 May. His erudite speeches greatly impressed the audience, who were themselves very learned. The following passages are excerpts from His lectures entitled, respectively, “The Ātmā Derives Contentment from Faith in God,” “Sanātana-Dharma and the Worship of Śrī Vigraha,” “Śrī Kṛṣṇa Caitanya Mahāprabhu and His Religion of Divine Love,” and “Lessons From the Śrīmad-Bhāgavatam.”

The Ātmā Derives Contentment from Faith in God

“The Śrīmad-Bhāgavatam refers to four proofs, namely: perception, inference, personal realization and sound vibration. Of these, only inference can reach beyond the confines of gross sense perception. At one time, I was invited to Jālandhar in Punjab to participate in the celebration of Śrī Gaurāṅga Mahāprabhu’s Holy Appearance Day. There, some industrialists and officials from the Income Tax Department met with me. One of these gentlemen said, ‘I do not accept anything that I cannot see with my eyes or touch with my fingers. Therefore, since I can neither see nor touch God, I do not accept His existence.’ It so happened, however, that in the course of the conversation, this very same person said, ‘Mahārāja, my mind is restless and I am suffering. I am continually disturbed and peace is impossible to attain. You are a sādhu. Please bless me so that I may attain peace.’

Immediately I laughed and replied, ‘You just declared yourself to be a believer only in direct sensory perception. Now, you are saying that your mind is disturbed. Have you ever seen or touched your mind? If you have not, then what

is the necessity of admitting its existence? If you deny the existence of the mind, then you also deny the existence of happiness and unhappiness.'

In response, the gentleman said, 'No! No! The mind cannot be denied. Due to the fact that one experiences the feelings of pleasure, pain, the will to do or not to do, the reality of the mind cannot be denied.'

I then replied by saying, 'You, yourself, are saying that even without direct sensory perception of an object, it can still exist. You see, looking at the fruit, we can infer the underlying cause without directly perceiving it. Similarly, Paramātmā or Bhagavān, although beyond direct perceptual knowledge, emanates specific signs, which make it impossible to negate His existence.'

Behind all working consciousness, there is 'Cause-Consciousness' that cannot only be inferred, but also can be seen directly, by the will of Bhagavān. Bhagavān can manifest His Transcendental Form to our vision, if He so wishes. This Cause-Consciousness is Paramātmā, or Bhagavān. By the grace of Bhagavān Śrī Kṛṣṇa, in a single moment, all the accumulated meaningless dross falls away, and then in the heart awakens a continuous urge to serve Him. The inner being of the individual becomes clear, pure and overflowing with contentment."

Sanātana-Dharma and the Worship of Śrī Vigraha

"Sanātana-dharma belongs to that which is 'sanātana' or 'eternal.' The word 'dharma,' in a general sense, means the nature of inclinations and tendencies. Everything has its own dharma. For example, one might consider the dharma of water to be its fluidity or liquidity, of fire to be its potential to burn, and so on. Special circumstances, however, might lead to water temporarily becoming solid or to its vaporizing and becoming gas. Therefore, the preceding qualities cannot be the true, eternal dharma (nityā-dharma) of water. Instead, they only constitute the temporary, naimittika-dharma of water. In a similar fashion, man has two types of dharma, one eternal and one temporary. By his very nature, man is

eternal and imperishable, but due to temporary causes, he appears to be non-eternal and perishable. When the temporary causes are removed, the true nature, or dharma, resurfaces. In that way, because the body and the mind are perishable and constantly subject to change, the dharma of both the body and the mind is also in a state of flux and, therefore, also subject to decay. In light of this, upon what support will a man lean to attain self-realization? Reason tells us that by focusing upon the Sanātana-Purūṣa (Eternal Person) Bhagavān one can realize one's true nature, or dharma. The Nature of Bhagavān forever transcends the gross, material nature (prakṛti). Hence, It is called 'cinmaya,' situated beyond the mind. The net of gross māyā, or material energy, can never ensnare His Divine Nature. His Holy Form, abode and intimate associates are beyond māyā and above the mind—cinmaya. Therefore, the pure worshippers of Cinmaya-Vigraha are the real followers of sanātana-dharma, whereas those who do not demonstrate faith in the Eternal, Transcendental Form are actually against sanātana-dharma. They are known as māyāvādīs or yavanas. Śrī Caitanya-Caritāmṛta says that he who does not honor the Holy Form of the Lord is a yavana. Worship of Śrī Vigraha is not akin to playing with dolls.

Dolls are but creations of the mind. On the other hand, Bhagavata-Vigraha is an unwavering reflection in the heart of the devotee. He is the very essence of love. The bhakta, with eyes tinged with love, can see Him within and without. The form that especially moves the heart of the devotee is that which he wishes to see and serve again and again. To manifest the Supreme Lord, by His grace, the devotee may cast Śrī Bhagavān in any one of eight ways:

1.by means of the written word 2.by means of paint and brush

3.at pilgrim sites (which are like cool shores in the midst of desert life) 4.in wood

5.as a mental image 6.in precious stone, etc.

By these means, Śrī Bhagavān becomes accessible to mankind's understanding and He gives man a chance to perform regular daily devotional service to Him. Consequently, love, or prema, for the Lord multiplies and goes on multiplying. Since this manifestation is actually in the heart of the devotee, it properly

belongs to the realm of the devotional heart and mind. There is no difference between Śrī Bhagavān as He is, and His reflection as it appears in the heart of the pure devotee. In this way, the Divine is completely beyond prakṛti, or gross material sense perception. Śrī Caitanya-Caritāmṛta says that He is not merely an image, but rather He is the Supreme Lord as the Darling Child of Vraja. For the pure devotee, He makes the impossible possible. Although outwardly He appears to be silent and immobile, He is actually in constant communion with the true devotee. Many are the pastimes in which He engages. There is no lack of examples on this soil of Bhārata- varṣa (India). Even today, the vibrations of the activities of the Līlā-Vigrahas (Forms of God engaged in different pastimes) such as Śrī Sākṣī-Gopāla, Śrī Kṣīracārā-Gopīnātha, Śrī Gopāla-Deva, Śrī Jagannātha-Deva, Śrī Govinda, Śrī Gopīnātha, Śrī Madana-Mohana and Śrī Rādhā-Ramaṇa ripple through the skies and clouds and the winds and air of India. Thus, we can firmly conclude that sanātana-dharma is focused upon the daily worship (pūjā) and offerings to Śrī Vigraha."

Śrī Kṛṣṇa Caitanya Mahāprabhu and His Religion of Divine Love

"Śrī Kṛṣṇa Caitanya is the eternal, ancient Purūṣa, ever existent in the three kālas. We have arrived at this conclusion from studying Śrī Bhāgavata-Purāṇa, Śrī Bhaviṣya- Purāṇa, Mahābhārata, Muṇḍaka and other Upaniṣads, wherein one will find many proofs. According to the mundane method of counting, that Eternal, Fully Cognizant Personality was born 491 years ago (1486 A. D.) on the holiest of holy soil kissed by the songs of the river Ganges—the land of Bengal, in Śrī Navadvīpa Kṣetra. His father was Śrī Jagannātha Miśra, the very symbol of simplicity, and His mother was Śrī Śacīdevī, the affectionate, universal mother. As a child, Śrī Caitanyadeva demonstrated remarkable scholarship and came to be known as 'Nimāi Paṇḍit.' As Gaura-Nārāyaṇa, He was served by Śrī Bhū-Līlā-Śakti (personal energies of the Lord assisting in His pastimes). He remained as a householder until the age of twenty-four, planting the seeds of devotion to Śrī Kṛṣṇa in the hearts of all. At the age of twenty-four, He expressed the desire to take up the path of renunciation. Accepting the vows of sannyāsa, He took the name Śrī Kṛṣṇa Caitanya. The first six years of His renounced life He traveled throughout North and South India, in Vṛndāvana and other places, preaching the dharma of Kṛṣṇa-bhakti. The last eighteen years of

His earthly pastimes were spent at Śrī Purūṣottama Dhāma (Purī). Of those eighteen years, He spent the first six with His associates, spreading the message of Divine Love by means of chanting and dancing. During the remaining twelve years, He immersed Himself in the ecstatic agony of separation from Śrī Kṛṣṇa. This was the Mahābhāva (ecstatic mood of separation) of Śrīmatī Rādhārāṇī. Sometimes, He would withdraw His head and limbs into the rest of His body like a tortoise. At other times, He transcended movement and speech in a state of divine ecstasy. Thus, the three worlds became blessed with Kṛṣṇa- prema. These līlās are His ever-eternal sporting activities. To provide a living example to all creatures on earth and to teach Kṛṣṇa-bhakti, Śrī Kṛṣṇa Himself manifested His Form of Śrī Kṛṣṇa Caitanya."

Lessons From the Bhāgavata-Purāṇa

"Śrīmad-Bhāgavatam is the final blessing of Jagad-guru Kṛṣṇa Dvaipāyana Veda Vyāsa Muni. Another name for Śrīmad-Bhāgavatam is 'Catur Ślokī' (having four essential verses, namely 2.9.33-36). Śrī Nārada had spoken these four ślokas to Śrī Vyāsadeva for the purpose of expanding divine knowledge within the Muni's heart. Śrī Nārada, in turn, had heard these ślokas from Śrī Nara-Nārāyaṇa Ṛṣi. These four verses speak exclusively of Śrī Hari and His Holy Name. Hearing these verses, Śrī Vyāsadeva realized the true nature of the self. That is to say, he understood the reality of the transcendental non-material self, distinct from the false material self. He was raised above the compulsions of mundane works (dharma), material wealth (artha), sensual desire or lust (kāma) and the desire for salvation from material life without reference to God (mokṣa), treating them as no more important than tiny blades of grass. Realizing that the only real need for humanity is love for Śrī Kṛṣṇa, he composed 18,000 verses. This is the king, the emperor, of all compositions—Śrīmad-Bhāgavatam! Even those who revolt against God, against the world, who are grave sinners and criminals, can attain instantaneous peace and purity by listening to, chanting, meditating upon and faithfully following the Śrīmad-Bhāgavatam. This Bhāgavata-dharma enveloped by and permeated with the Holy Name of Śrī Hari is very deep, sublime and universal—the shelter for all creatures."

After the State of Hyderabad had come to be included in the union of India, Śrīla Gurudeva arrived in the city along with His associates, and stayed for some time in a Śiva temple at Pāntharaghāṭi.10 The first volume of this work contained a description on Śrīla Gurudeva's efforts to expand the activities of the Mādrāja Śrī Gauḍīya Maṭha at Chennai. Even after He had taken sannyāsa, He had visited the Chennai Maṭha.11

Chapter 6: Śrī Caitanya Gauḍīya Maṭha, 86A Rāsavihārī Avenue, Calcutta, 26

The Calcutta branch of Śrī Caitanya Gauḍīya Maṭha was established in July 1955 (Āṣāḍha 1362) at the rented premises of the second floor of 86A Rāsavihārī Avenue at the junction of Rāsavihārī Avenue and Rājā Vasanta Rāya Road. The circumstances that led to Śrīla Gurudeva's renting of these costly quarters to shelter His followers may seem unfortunate to the eyes of an ordinary householder. However, from the spiritual angle of vision, we know that whatever Śrī Hari does is ultimately for our own good.

Those who were fortunate enough to have been close to Śrīla Gurudeva have marveled at His degree of tolerance and forbearance. None could be so stonehearted that their heart would not melt at the sight of Śrīla Gurudeva's tall, glowing, fair form and the sublime features of His face, which had an unceasing smile and radiated spirituality. They could not fail to be attracted to His forgiving nature, His deep affection for those with an affinity for Śrī Bhagavān, His ever-alert attention to every minute detail of the happiness and distress of others and His respect toward elders. Only those who were of an extremely gross and materialistic mentality were deprived of savoring His divine grace. Even Kṛṣṇa Himself is not spared the animosity of the materialists. Śrīmad-Bhāgavatam (1.1.2), Śrī Kṛṣṇa's sound incarnation, tells us that the divine halo of Śrī Kṛṣṇa will be visible only to those who are holy and not to anyone else. It is the contrast between the good and the bad that establishes the greatness of Śrī Kṛṣṇa. If darkness did not exist, how could we know of light? The hatred of the non-believer magnifies the aura of the believer. It is well known that both Hiraṇyakaśipu and Durvāsā Ṛṣi held inimical feelings toward Bhakta Prahlāda and Ambarīṣa Mahārāja, respectively. Despite their actual intent, the ill nature and behavior of Hiraṇyakaśipu and Durvāsā Ṛṣi only served to amplify the glory and the greatness of Bhakta Prahlāda and Ambarīṣa Mahārāja. Similarly, those who have maligned Śrīla Gurudeva have likewise obtained the opposite result, having established Him even more firmly in the hearts of the world at large. Far from negatively influencing His followers, it has increased their faith in Him. There are many who talk big, but few whose actions are as big as their words. Śrīla Gurudeva is the example of the perfect devotee, as He was firmly

established in the constant, loving service of Śrī Śrī Rādhā Govinda. The ideal that He has set is a blessing to all life.

As was mentioned in Volume One, when the founder of Śrī Gauḍīya Maṭha, Nityalīlāpraviṣṭa Oṁ Viṣṇupāda 108 Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura disappeared from our world, a difference of opinion arose among the trustees of the Maṭha. As a consequence, Śrīla Gurudeva, two trustees and some other devotees had to stay away from the Śrī Caitanya and Śrī Gauḍīya Maṭhas for some time. During this period, they initially rented dwellings at Landsdown Road (present-day Sarat Bose Road) and later at 8 Hāzra Road, near Kālīghāṭa. Through all of this, they continued with the work of Śrī Caitanya Mahāprabhu in word and deed.

Two Important Questions

Śrīla Gurudeva stayed in a room on the first floor of 8 Hāzra Road. On the eve of his renouncing householder life, Śrī Kṛṣṇa Ballabh Brahmacārī met Śrīla Gurudeva here. At that time, Śrī Kṛṣṇa Prasāda Brahmacārī (who later came to be known as Śrīmad Bhakti Prasāda Āśrama Mahārāja), was engaged in seeing to the personal care of Śrīla Gurudeva. To Śrī Kṛṣṇa Ballabh Brahmacārī, Śrīla Gurudeva appeared to be quite distinct from the other monks. Upon Śrīla Gurudeva's scripturally based clarification of two questions that Śrī Kṛṣṇa Ballabh Brahmacārī had asked, the young brahmacārī came to a decision and resolved to take up the vows of. He did this at that very Maṭha, and took shelter of the Lotus Feet of Śrīla Gurudeva. The first of the two questions, which he raised, was that although from childhood he was aware of the clash between reality and illusion, nevertheless the desire for enjoyment still remained in him. Given these circumstances, should he really become a sannyāsi? The second question was whether or not he should forsake a caring and loving father who, among other things, had seen to his higher education.

This gist of Śrīla Gurudeva's answer to the first question was that, although we are all imperfect, omnipotent Śrī Kṛṣṇa is not wanting for anything. Being infinite, His grace is also infinite. No matter how low we may fall, He will always seek us out. Otherwise, He cannot be infinite. We cannot hope to conquer

lust and greed by means of our own strength alone. If, however, we surrender to Śrī Kṛṣṇa, He will help us in our struggle. He is the Protector and the Master of the sincere seeker.

In reply to the second question, Śrīla Gurudeva referred to the eighteenth chapter of Śrī Bhagavad-gītā:

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

(18.66)

'Relinquish all My previous spiritual instructions on the subject of dharma (relative duties of varṇa and āśrama as enjoined by the Vedas). Take absolute shelter of Me. I shall rescue you from all sins. Do not be overwhelmed with grief.'"

The purport of which is: all dharma or duties in relation to others are to be surrendered, and shelter is to be sought at the Holy Feet of Śrī Kṛṣṇa. Since He is the Cause of all causes, and therefore the Father of all things, by serving Him all parental debts are repaid.

Circumstances Leading up to the Foundation of the New Maṭha

Param Pūjyapāda Śrīmad Bhakti Rakṣaka Śrīdhara Mahārāja, Param Pūjyapāda Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja and other favorites of Śrīla Prabhupāda ceaselessly endeavored, along with Śrīla Gurudeva, to explain their position to the trustees of the Śrī Caitanya and Śrī Gauḍīya Maṭhas. Eventually, the differences were sorted out and the administration divided the two groups, establishing the headquarters for Śrī Caitanya Maṭha at the Maṭha in Māyāpur

and that of Śrī Gauḍīya Maṭha at the Maṭha in Bāg Bazaar. Those who were in charge of Śrī Caitanya Maṭha came together under Param Pūjyapāda Śrīmad Śrīdhara Mahārāja at Kolargaṅja in the village of Navadvīpa. No one from the trustees however, could muster enough courage to take over the right to serve as head of Śrī Māyāpur Caitanya Maṭha. Responding to the appeal of the Vaiṣṇavas, Śrīla Gurudeva stepped forward and agreed to accept the challenge. His close associates knew that He was always ready to offer His very life for the sake of Śrī Caitanya Mahāprabhu's great cause. Śrīla Gurudeva was confident that if He embarked upon a particular course of action, He would never fail.

When Śrīla Gurudeva arrived at Śrī Caitanya Maṭha in Śrīdhāma Māyāpur, He was respectfully received and made to feel welcome by the trustees and their sevakas (serving devotees) belonging to other groups, represented by Pūjyapāda Śrīmad Jagamohana Brahmacārī. Śrīla Gurudeva was given charge of Śrī Caitanya Maṭha, Śrī Yogapīṭha Mandir, the right to serve the Holy Deities and all other associated services. He served in this capacity in 1947 and 1948. To defray the expenses of running the Maṭhas, He utilized the proceeds from the sales of the nectarean biography of Śrī Caitanyadeva, Śrī Caitanya- Caritāmṛta. After devoting a considerable number of days to organizational matters, He deputed these responsibilities to His senior godbrothers. Soon after this, however, one of the trustees had a falling out with Śrīla Gurudeva. The disciples of Śrīla Gurudeva were instructed to continue as usual without letting the trustee become aware of any change of attitude. However, after observing the behavior of the trustees, those who had first come forward with great zeal backed out, one by one. These included, among others, Param Pūjyapāda Śrīmad Bhakti Rakṣaka Śrīdhara Mahārāja, Param Pūjyapāda Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja, Param Pūjyapāda Śrīmad Bhakti Hṛdaya Bon Mahārāja, Param Pūjyapāda Śrīmad Bhakti Prajñāna Keśava Mahārāja, Param Pūjyapāda Śrīmad Bhakti Sarvasva Giri Mahārāja and Param Pūjyapāda Śrīmad Bhakti Pramoda Purī Mahārāja. At the same time, ignoring all kinds of rudeness from the trustees, Śrīla Gurudeva tolerated the situation for the sake of serving Śrīla Prabhupāda.

The trustees decided that a temporary center should be established in the Kālīghāṭa area of Calcutta in the house of a devotee at 50B Nepal Bhaṭṭācārya First Lane. The monks from Śrī Caitanya Maṭha would stay here when visiting Calcutta. Śrīla Gurudeva would make brief visits to the Calcutta area, but most of the time He was engaged in preaching in Uttar Pradesh, Punjab, Rajasthan, Andhra Pradesh, Assam and other places. The devotees of Calcutta were always

very happy to receive Śrīla Gurudeva when He visited, but they simultaneously felt sad that He could not stay with them longer. Śrīla Gurudeva did not wish to risk exposing the inner conflicts of the Maṭha, which were then prevalent, but He nonetheless ultimately agreed to the insistent requests of one particular follower named Śrī Govinda Candra dāsa Adhikārī. The latter arranged two religious programs, each lasting for several days. One was held at the Rādhā-Kṛṣṇa Temple on Rāsavihārī Avenue and the other at a furniture shop at 88/1A Rāsavihārī Avenue. Many prominent persons attended these meetings and were drawn to the fiery, glowing speeches of Śrīla Gurudeva. The devotees of the Maṭha were greatly encouraged by this publicity. Unfortunately, however, a senior godbrother of Śrīla Gurudeva, who was also one of the trustees, was not pleased with the success of these latest developments upon his return from a tour of Nepal. The followers of Śrīla Gurudeva could now understand why He would not stay long at the Calcutta center. Śrīla Gurudeva greatly respected the trustees due to their being His elders, and despite all He desired to see the growth of the Maṭha. However, instead of pleasing the trustees, His behavior became a source of annoyance to them. His tall, radiant form, the fact of His having taken birth in one of the best brāhmaṇa families, His divine ability to render deep philosophical intricacies accessible to the layman and His cordial behavior toward everyone easily won Him the respect and the hearts of all who met Him. If His natural qualities happened to arouse envy rather than the appropriate, more rational response, then what else could be said or done?

Seeing the adverse conditions of the Maṭha at Nepal Bhaṭṭācārya First Lane, Śrīla Gurudeva decided to go to the Medinīpur Maṭha. Meanwhile, the trustees of the Maṭha at Nepal Bhaṭṭācārya First Lane coerced a householder devotee of the Maṭha to sign a legal document, which would prevent Śrīla Gurudeva from entering there, if and when he returned to Calcutta. This document was sent to Śrīla Gurudeva at Medinīpur. He was saddened to read the unfortunate contents. He immediately understood that His followers would have to leave the Maṭhas in Calcutta. Śrīla Gurudeva left for Calcutta, and upon arriving, stayed for two weeks at the residence of Śrī Narendranātha Bandyopādhyāya at Siddhanātha Chatterjee Road, Behāla. He then went to the house of Śrī Govinda Candra dāsa Adhikārī in Ṭāligaṅj. Upon hearing of the unfortunate turn of events, Śrī Govinda Candra dāsa at once offered to donate his three-story residence to the Maṭha. Although Śrīla Gurudeva greatly appreciated the gesture, He did not accept it.

Soon, news trickled in that the followers of Śrīla Gurudeva were being forced to

leave many of the Maṭhas. Many of them then stayed at the Śrīpāṭa of Maheśa Paṇḍit at Cākdah. Concerned for the welfare of His disciples, Śrīla Gurudeva requested Śrī Govinda Prabhu to search for a house to rent. Śrī Govinda Candra dāsa happened to have a special rapport with the owner of 86A Rāsavihārī Avenue, one Hṛṣīkeśa dāsa, who could not find it in his heart to refuse Govinda's request to rent out his property. Construction on the site of his new three-story building was actually still underway, with work needing to be done to the roof of the building. Hṛṣīkeśa dāsa, however, rented out the top floor, which consisted of eight rooms, for four hundred rupees a month. Later, the monthly rent was reduced to three hundred rupees. Śrīla Gurudeva then instructed the servants of Śrī Kṛṣṇa within the Śrī Caitanya Maṭha and its branches that, unless and until the trustees made alternate arrangements, they were to continue serving the Deities. They should stay at the temples and not leave. One should take note that although Śrīla Gurudeva was at heart very much aggrieved by the situation, He nonetheless made it His priority to maintain service to the Deities installed by His own guru. Such is the way of thinking of a true disciple. A sincere follower never thinks about his own self and never, under any circumstances, allows any anger or mundane emotion to hinder his service to Śrī Bhagavān.

Turned out from the various Maṭhas, one by one, the followers of Śrīla Gurudeva came to seek out His shelter at 86A Rāsavihārī Avenue. During that period, Śrīla Gurudeva was penniless. Yet that did not deter Him from renting the center at three hundred rupees a month. This was due to His remarkable self-confidence. One devoted disciple named Śrīmatī Prabhāvatī Devī had kept a sum of money for Śrīla Gurudeva's use. When she suggested to Him that He use it for the Maṭha, Śrīla Gurudeva agreed and established the preliminary necessities of the Maṭha. He never let His disciples know about any hardships. When the need arose, He would send His beloved younger godbrother, Uddhāraṇa Prabhu to get funds from Govinda Bābu. When the latter was not at home, Uddhāraṇa would borrow the money from Govinda's wife. Śrīla Gurudeva, of course, always repaid any debts. Śrī Kṛṣṇa Candra Mukhopādhyāya of Ḍānkuni-Garalagācha, who stayed at Hariśa Mukherjee Road, donated the necessary articles for pūjā. Śrīmad Saṅkarṣaṇa dāsa Adhikārī of Rāṇāghāṭa, another disciple of Śrīla Gurudeva, provided the cooking utensils. After some days spent in this manner, Śrīla Gurudeva sent His brahmacārīs door to door, to seek donations. Gradually, by the blessings of Śrīla Gurudeva, the Maṭha came to stand firmly on its own feet. Many had advised Śrīla Gurudeva to take legal action against the trustees, but He did not choose to do so. Instead, He devoted His valuable energy to the spreading of the message of divine love of Śrī Kṛṣṇa Caitanya Mahāprabhu.

In due course, as will be discussed in detail later, by the ceaseless efforts of Śrīla Gurudeva, the Holy Deities Śrī Śrī Guru-Gaurāṅga-Rādhā-Nayananaṭha-Jīu were installed and a five-day religious convention was held. After the installation, their Lordships Śrī Śrī Guru-Gaurāṅga-Rādhā-Nayananaṭha-Jīu were taken in a beautifully decorated chariot through the main streets, accompanied by a colorful procession of devotees, who were enthusiastically glorifying the Names and Qualities of the Supreme Lord. Within a few days, the name and fame of the new Maṭha spread across the city.

Reading between the lines of the apparently unfortunate circumstances taking place at some of the Maṭhas at that time, an astute observer can nonetheless see the grace and blessings of Bhagavān Śrī Kṛṣṇa. It is by the explicit will of Śrī Hari that such difficulties arise. Hiraṇyakaśipu and Durvāsa Ṛṣi, by their belligerence, unintentionally magnified the greatness of the sages Prahlāda Mahārāja and Ambarīṣa Mahārāja. As a matter of actual fact, nothing can cloud over the guru, who can be compared to the sun. To facilitate the wider diffusion of the teachings of Śrī Kṛṣṇa Caitanya Mahāprabhu, an excuse was created to tear Śrīla Gurudeva away from a narrow environment to a more expansive one. He left Caitanya Maṭha at a relatively advanced age, but this did not deter Him from His mission in any way. He attracted hundreds of men and women from across the length and breadth of India. In a short time, large Maṭhas were established at various locations. Without the intervention of a Divine Force, such events would not have been possible.

Below is a brief sketch of some of the activities that took place during the period of time between 1947-1948, when, Śrīla Gurudeva joined Śrī Caitanya Maṭha, and July 1955, when He set up the Maṭha at 86A Rāsavihārī Avenue. For the benefit of mankind, He toured India extensively and participated in the parikrama (circumambulation) of Śrī Vraja Maṇḍala, the holy site of the divine pastimes of Śrī Kṛṣṇa.

October 1951

Śrīla Gurudeva, together with His elder godbrother Pūjyapāda Śrīmad Bhakti Vilāsa Tīrtha Mahārāja and many other devotee men and women, undertook the parikrama of Vraja Maṇḍala. This was a journey of approximately 168 miles. Arrangements were made to set up tents in groves and forests to facilitate the savoring of every nook and cranny of this most holy place, which was filled with the vibrations of the Holy Names and pastimes of Śrī Kṛṣṇa. Two sets of tents were pitched, one set being erected in advance at the next stop of the pilgrimage. The entire exercise was accompanied by dancing while singing the Names of God. Transcendental feelings of joy negated any fatigue and hardship. Today, we find that things have changed. Due to a lessening of strength and fervor, camping in tents in the forest is no longer done. At that time, Śrīla Gurudeva's godbrother, Śrī Ṭhākura dāsa Brahmacārī, would dance all along the route with his staff raised in his hands. Pūjyapāda Śrīmad Kṛṣṇa dāsa Bābājī Mahārāja would sing immortal kīrtanas to the beat of the mṛdaṅga (barrel-shaped two-headed clay drum used in kīrtana). In this way, they eradicated all the physical problems and discomforts of the journey.

Later in 1951, accompanied by other devotees of the Mission, Śrīla Gurudeva toured Haridvāra, Derādun, Ludhiyāna, Jalandhara and other cities.

1952

In March, Śrīla Gurudeva continued His preaching at the temple of Madana-Mohana-Jīu and other places at Kooch, Behar. During the months of October and November, He again undertook parikrama of Vraja Maṇḍala. After this, He went on to Jaipur. There He stayed at "C" Scheme, at the residence of Śeṭh Kedārmalajī Agarwāl (Bāgāḍiyā Bhavana) and at the Hāvelī of Śrī Govindadeva Jī of Śrī Pradyumna Gosvāmī. There was, as always, a tremendous positive response to His missionary zeal.

1953

In January 1953, a similar response was evoked in Ludhiyānā. This was the time when the Maṭha at Gauhāṭī in Assam was duly registered. A religious festival was held to celebrate the inauguration of their Lordships, the Deities.12 Later, accompanied by other missionaries of His group, Śrīla Gurudeva proceeded to Derādun, Haridvāra, Muzaḥfara Nagar, Śukartala, Rādhā Kuṇda, Vṛndāvana, Kānpur, etc. At Kānpur, a prominent personality by the name of Śrī Motilāl Agarwāl was drawn to Śrīla Gurudeva. It was in response to his request that an annual sojourn was always made to Kānpur.

1954

In May and June of 1954, accompanied by Pūjyapāda Śrīmad Bhakti Vilāsa Tīrtha Mahārāja and many others, Śrīla Gurudeva went to the pilgrimage sites of Śrī Kedārnātha, Śrī Badrīnātha, Śrī Triyugī Nārāyaṇa and Śrī Tuṅganātha. During this pilgrimage, Śrīla Gurudeva climbed the thousand-foot ascent from the Badrī Nārāyaṇa Temple to Śrī Śamyāprāsa Āśrama. Śrī Kṛṣṇa Dvaipāyana Vedavyāsa Muni had formerly composed his incomparable work Śrīmad-Bhāgavatam in the cave at this site. Here, Śrīla Gurudeva read from Śrīmad-Bhāgavatam in the presence of a fortunate group of bhaktas. The word “fortunate” is appropriate because the width of the cave only allowed for the seating of some five or six persons.

From September to November of that same year, Śrīla Gurudeva preached extensively in Ludhiyānā, Jalandhara, Kapurthāla, Amṛtsar, Jagaddhrī and other places. Performing nagar-saṅkīrtana, colorful large processions chanted along the roads from Śrī Nahaḍiyā in Jalandhara to the Sanātana-Dharma Mandir at Māihīrā Gate, and from the Bābā Puruṣottama dāsa Jī Temple at Nimak Mandir, Amṛtsar to the Dūrgiyānā Temple. The spiritually effulgent figure of Śrīla Gurudeva dancing and chanting in the middle of these processions stirred the hearts of all who beheld Him. The people of Punjab had not, up to this point, witnessed nagar-saṅkīrtana. The whole of Punjab vibrated with the enthusiasm of the energetic chanting. Here, Śrī Murāri Lāl Vāsudeva (Manager of Punjab National Bank), Śrī Haṁsarāja Bhāṭiya M. A., Śrī Kheraitirām Gulāṭi M. S., Śrī Narendranātha Kāpur, Śrī Surendra Kumār Agarwāl and many others turned away from the doctrine of impersonal monism and became attracted to the tenets

of pure bhakti (devotion). They were proud of their newly found position, considering themselves to be most fortunate to have the opportunity to take shelter at the Lotus Feet of Śrīla Gurudeva. The divine potency of the personality of Śrīla Gurudeva shook the very foundations of Māyāvādism in Punjab.

1955-56: The Installation of the Holy Deities at 86A Rāsavihārī Avenue

In 1955, before the establishment of the Maṭha at Rāsavihārī Avenue, Śrīla Gurudeva addressed a three-day religious convention held from Wednesday 29 June to Friday 1 July at Ichāpur-Navābgaṅj (24 Paragaṇā Zilla). The site was in close proximity to Calcutta. The principal organizer and sponsor was Śrī Rūpa dāsa Maṇḍala, a prominent local citizen. Śrīla Gurudeva resided at the newly constructed house of Śrīman Mathanātha Sarkār, a senior officer at the Ichāpur Gun and Shell Factory. Among those who became disciples of Śrīla Gurudeva was Śrīman Mathanātha's wife, Śrī Yuktā Pūrṇimā Sarkār. Following Śrīla Gurudeva's instructions, Śrī Kṛṣṇa Ballabh Brahmacārī and his group had been preaching in Madanapur, 24 Paragaṇā. From there, they had gone to Ichāpur where they continued to spread the teachings of Śrī Caitanyadeva.

Although Śrī Rūpa dāsa was a householder, he was nonetheless instrumental in teaching the sevakas of Śrī Kṛṣṇa a valuable lesson. He told Śrī Kṛṣṇa Ballabh Brahmacārī that what he had heard in the speeches of Śrīla Gurudeva was nothing that he had not heard before in lectures given by other speakers. Prior to this point in time however, even though he had heard similar words in the past, the chords of his heart had not resonated with the vibrations of devotion in the way they had upon hearing the nectarean words emanating from the Holy Lips of Śrīla Gurudeva. The lesson the sevaka learned was this: if the speaker is not firmly established in his words, living what he says, then his speeches will have no power to activate the listener. Śrīla Gurudeva was continually immersed in Śrī Śrī Rādhā-Govinda in thought, word and deed—really and truly. Thus, it is not at all surprising that the words He spoke deeply affected all those who were attentive. Only one who sings the glories of Śrī Hari with sincerity has the power to make others sing.13

The installation of the Holy Deities Śrī Śrī Guru-Gaurāṅga-Rādhā-Nayananātha Jīu in the Maṭha at 86A Rāsavihārī Avenue was commemorated by an impressive religious gathering held under the auspices of Śrīla Gurudeva from Thursday 26 January to Sunday 29 January 1956. Śrī Jānakīnātha Bandyopādhyāya of Kālīghāṭa won the blessings of Śrīla Gurudeva for his conscientious attendance to the details of the ceremonies. The deities were brought from Jaipur, Rājasthān. The devotee is agonized by separation from his most dear object of love and devotion, Śrī Kṛṣṇa. Thus, the Supreme Lord Śrī Bhagavān manifests His deity form and also appears in the form of pūjā (worship). Śrīla Gurudeva, being the perfect devotee, displayed these emotions of separation and His intimate relationship with Śrī Gaurāṅga for the devotees to see, so that they may perfect their worship. On the surface, Śrīla Gurudeva appeared to be without wealth, but when it came to devotion, He was the wealthiest. Due to this, nothing came to be wanting when the need arose. Śrī Bhagavān fulfills the wishes of His devotee. Inspired by Śrī Bhagavān, Śrī Rāma Nārāyaṇa Bhojan Agarwāl sent a truck loaded with rice, dals, oil, ghee and vegetables to the Maṭha. Everyone was surprised to see the sudden appearance of the truck. With mundane worries coming to an end, Śrīla Gurudeva immediately made arrangements for the distribution of prasāda to about ten thousand devotees. Unable to fulfill this service by utilizing only His young brahmacārī sevakas, Śrīla Gurudeva sought out the assistance of His godbrother Śri Uddhāraṇa Prabhu. Since the time of Śrīla Gurudeva, everyone knows how well Śri Uddhāraṇa Prabhu had discharged his duties whenever there had been a festival and gathering. Although advanced in years, Śrī Uddhāraṇa Prabhu always humbly obeyed the instructions of Śrīla Gurudeva with an attitude of utmost respect and reverence from the very bottom of his heart. Śrī Uddhāraṇa Prabhu cleared the shed (which was used for storing logs) of Śrī Govinda Bābu, and made all the arrangements for cooking. Śrī Govinda Bābu, having great reverence for Śrī Uddhāraṇa Prabhu, never refused any request.

Anticipating a huge rush of people, Śrīla Gurudeva made all the arrangements for the installation of the deities, not on the smaller second floor, but on the ground floor. On 27 January, amidst resounding nāma-saṅkīrtana and under the direction of Śrīla Gurudeva's sannyāsa-guru, Param Pūjyapāda Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Gaurava Vaikhānasa Mahārāja, along with the able assistance of Param Pūjyapāda Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Bhūdeva Śrautī Mahārāja, the installation ceremony of the Holy Deities Śrī Śrī Guru-Gaurāṅga-Rādhā-Nayananātha Jīu was joyously concluded with great reverence and love. Pūjyapāda Śrīmad Śrautī Mahārāja said that he had

witnessed many such ceremonies, but he had never before seen such a surfeit of curd, milk and butter for the purpose of anointing. At noon, after having taken darśana of the deities, approximately ten thousand devotees partook of mahā-prasāda wherever they could sit in the enormous hall, or in the houses of nearby householders. This continued until night, at which time prasāda was served on the roof. The local neighborhood marveled at the sight. Rich and poor, high and low, sat side by side. It was like a single ocean where many streams converged.

The dharma-sabhā started at 7 P. M. The lecture topics were, respectively: "A Philosophical Understanding of the Lord's Deity Form/ Why Rituals are Necessary," "The Religion of Divine Love and Śrīla Sarasvatī Ṭhākura," "The Significance of the Contributions of Śrī Caitanya's Disciples" and "Śrī Kṛṣṇa-Bhakti." On different days, the meetings were addressed by Śrīla Gurudeva Oṁ 108 Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja Viṣṇupāda as well as many other revered Gosvāmīs.14

According to the scriptures, it is customary to take the deities for a sojourn throughout the locale to the accompaniment of music. Thus, Śrīla Gurudeva made arrangements for the holy deities to be taken through the thoroughfares of the city in a beautifully ornamented chariot. The procession got underway at 3 PM, Sunday 29 January and wound through the main streets, returning to the Maṭha at 6 PM. Men and women together took advantage of the opportunity to pull the Lord's chariot with fervor and faith. Calcutta had never before witnessed such a spectacle. Having seen it, they were completely overwhelmed. Within a short span of time, the fame of the Maṭha spread. Unfortunately, this aroused the envy of some who tried to create a disturbance by throwing stones. However, by the grace of Śrī Hari, nothing untoward happened, and the festivities were concluded as originally intended. A nearby Maṭha published a handbill denigrating the new Maṭha at 86A Rāsavihārī Avenue, but Śrīla Gurudeva detachedly responded to it with a mild smile. When asked by many of His devotees to distribute leaflets in retaliation, He explained, "It is not right that hatred should be fought with hatred. Knowing this to be a test of God, we should demonstrate tolerance. Otherwise, the very purpose for which we chose to leave family life to join the Maṭha will be defeated. Moreover, those pamphlets are inadvertently publicizing our cause."

Anyone exposed to the envy-laced leaflets could easily discern the difference between the truth and lies after speaking with, or merely being in the divine presence of Śrīla Gurudeva. His natural flow of thought was quite different from

that of ordinary mortals. Even though a small amount of subscribers stopped their donations, nothing could stop or slow down the momentum of the Maṭha. Ultimately, it is Śrī Hari Who gives all protection.

It is futile to criticize others before rectifying one's own faults. He who searches for true knowledge should serve Śrī Viṣṇu and the Vaiṣṇavas. To do anything else is to stray from the path. It is especially suicidal to indulge in arrogance. The seeker is to concentrate solely on his own spiritual development and not on the affairs of others. "Parasvabhāvakarmaṇi na praśaṅgseṭ na garhayeṭ." It is a very grave offense and a great foolishness to criticize the Vaiṣṇavas.

Many were inspired listening to Śrīla Gurudeva at the religious sessions held in the shop of Śrī Govinda dāsa Adhikārī. Among these was Śrī Maṇikaṇṭha Mukhopādhyāya of 8A Tara Road. Śrī Mukhopādhyāya was an upright, straightforward man of character. Śrīla Gurudeva's words attracted him, even though in the beginning he had little interest in Vaiṣṇavism. At that time, he held a high post in Calcutta Corporation. Although he was not officially initiated by the Maṭha, his services were no less important or sincere than those of any other devotees. It was he who brought advocate Śrī Jayanta Kumār Mukhopādhyāya to Śrīla Gurudeva, culminating in a close relationship.

Another session was held from 8 through 14 December 1955 at Umā Bālikā Vidyālaya, where among those present was Dr. S. N. Ghosh (homeopath) of 20 Fern Place. He had stood by Śrīla Gurudeva as His right and left hands during the initial days of the Maṭha when turmoil had prevailed. Dr. Ghosh had taken dīkṣā-mantra from Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda. However, after the disappearance of his Gurudeva, the dispute among the trustees almost made him leave the Maṭha. Fortunately, Śrīla Gurudeva's vision and insightful words made him change his mind, and he completely devoted his energies to the development of the Maṭha.

1956-1960

After the establishment of Śrī Caitanya Gauḍīya Maṭha at 86A Rāsavihārī Avenue, religious events were held on many occasions at this junction of Rājā Vasant Rāya Road and Rāsavihārī Avenue. These included Puṣyābhiṣeka of Śrī Kṛṣṇa, Śrī Kṛṣṇa Janmāṣṭamī, the appearance anniversary of Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda, and Śrī Vyāsa Pūjā. Huge pandals were constructed for the meetings. For the annual Janmāṣṭamī festivals, the meetings were held for five to six days. Śrīla Gurudeva's disciples continue to observe these festivals in the same manner today. For these Calcutta festivals from 1956-1960, Śrīla Gurudeva personally drew up a list of spiritual topics and guest speakers who would speak upon these topics.15 The list of speakers included both temple devotees and householders. Each day, Śrīla Gurudeva would give an introductory talk on the topics, after which different speakers would then speak on the same subject, and thus illumination was obtained from different angles of vision. At this point, however, a question may come to mind. Since the topics were of a uniquely spiritual nature, who else but the dedicated monks should have the right to discuss them? Why at all were the householders invited to take the exalted seat of the speaker? It may, in fact, appear as though eminent public personalities were invited due to some ulterior motive. Nothing could be further from the truth, however. An attempt will be made herewith to enable the reader to understand the monks' inner objectives:

Sat and Asat

In the spiritual realm, great emphasis is given to the principle of sound. Sound is power and potency. The movement of man on earth is directed by sound. "Asat" (non- eternal i.e., material) sound vibrations lead to works that are, by nature, temporary and therefore unreal. On the other hand, "sat" (eternal i.e., spiritual) sound vibrations set into motion activity that is, by nature, also eternal and therefore real. That which does not exist eternally should be considered "asat" and that which exists eternally should be considered "sat." The material body is not sat, or eternal. It did not previously exist and it will not exist in the future. The senses of the material body are also not eternal. Consequently, anything that is perceived by the senses of the material body is also asat, or non-eternal. Thus,

the seat of the eternal nature (sat) is beyond the confines of the realm of the material senses. The world of the eternal is, therefore “adhokṣaja” (Transcendental Ultimate Reality). This adhokṣaja is “śabda-brahma;” that is to say, it is the type of sound that enables us to realize “sat,” which lies beyond the material senses. Another name for śabda- brahma is śāstra, or scripture. By regular discussion of the scriptures, we begin to move ever closer to the beatitude of grace of Śrī Bhagavān, Who is “adhokṣaja.”

In the modern age, where gross sensuality and rampant consumerism dominate, mankind is not very much inclined toward discussing spiritual topics. In fact, the majority is engrossed in the quagmire of meaningless films and politics. In this way, the poison of commercialism and gross sense gratification keeps on multiplying. Today, there seems to be no scope for spiritual discussion in the homes of the younger generation, in the so-called educational institutions or meeting places of any sort. Modern society has reached the point where it no longer possesses the capacity to distinguish between the eternal, real world and the temporary, unreal world. It is impossible to understand darkness to be dark without the aid of light. Similarly, without the aid of the light of sat (knowledge of the transcendental realm), the asat or material world cannot be understood to be asat, or dark. Even fifty years ago, this lack of discernment was not prevalent in India. During those days, reading of spiritual literatures such as Rāmāyana, Mahābhārata, Bhagavad-gītā and Śrīmad- Bhāgavatam was an integral part of daily life in the average home. The tendency toward wrongdoing was certainly there, but unlike today, it was kept in check by an overriding sense of decency and good conscience. Any bad tendencies never reached the point where they became vulgar and brazen as they have today. We have even become indifferent toward murder! Deadly sins of all sorts are no longer being branded as crimes. To turn this tide, to dam the downward flow of human society, spiritual discussions are imperative.

Realizing this need, for the welfare of mankind, Śrīla Gurudeva suffered many adversities to organize an impressive rally. With no support other than the sky above and the begging bowl in His hand, He invited one and all to participate in this great cause. He assumed full responsibility for the needs of, and hospitality shown toward His godbrother Vaiṣṇavas, dignitaries and the thousands of guests in general. The masses follow the leaders and imitate their activities, thinking them to be the best. Thus, due respect must be shown toward respected persons. These notables wished to express their views on the chosen topics. They too, mingled with the holy and had the opportunity to listen to divinely inspired

speeches. Through them, the words that they had heard would be further disseminated. In this manner, the seeds of sat, or eternal sound vibrations, were sown.

Another reason for inviting those prominent in society was to gauge the current stream of thought, to measure and keep abreast of social trends. If the monks alone were allowed to speak, then the masses might well retain an air of skepticism. Śrīla Gurudeva tirelessly organized religious meeting in Calcutta, other parts of India and abroad in order to spread the divine word. It is, of course, an undeniable truth that those who constantly remember Śrī Hari in thought, word and deed have the right to discuss topics of Śrī Hari. It is through them that all of creation is blessed. Śrīla Gurudeva was immersed in Śrī Hari twenty-four hours a day. Is it then any wonder that His words would carry such edifying force? The way in which He skillfully utilized the scriptures to soundly defeat modern arguments was truly unique. There were none who could resist the magnetic attraction of His splendid divinity.

Chapter 7: Śrī Caitanya Gauḍīya Maṭha, 35 Satish Mukherjee Road, Calcutta, 26

Acquiring the Property for the New Maṭha

Following the wishes of Śrīla Gurudeva, investigations into the possibility of purchasing land around Rāsavihārī Avenue, Calcutta were made. Everyone felt confident that, since Śrīla Gurudeva desired it, the property would soon materialize. Dr. S. N. Ghosh and Śrī Maṇikaṇṭha Mukhopādhyāya were always at His side, executing His wishes. One of Śrīla Gurudeva's disciples, belonging to the Hāldār family of Kālīghāṭa, offered to sell a plot of land at the junction of Rāsavihārī Avenue and Pratāpāditya Road (later to become the Śrī Caitanya Research Institute) for a nominal price. Śrīla Gurudeva, however, desired a larger piece of land. His aims were always lofty and His vision, expansive. His followers could not understand how one who had nothing but the sky and the begging bowl could refuse such an offer. Śrīla Gurudeva possessed and exuded extraordinary self-confidence, which was beyond the understanding of the common man.

A short time after this incident, Śrī Maṇikaṇṭha Bābu was informed of a piece of property for sale at the intersection of Library Road and Satish Mukherjee Road. This land was nearly twice the size of the property offered by the Hāldār family. After assessing the enthusiasm of His followers and the suitability of the premises for the purposes of the Maṭha, Śrīla Gurudeva gave His consent to purchase it. The building had been occupied for a long time by some tenants and the absentee landlord lived a great distance away in the State of Bihār. Naturally, this was cause for concern. The tenants were not inclined to give up possession of the house, and through their threats they made this all too clear. Even though the legal papers were in order, many were in doubt as to whether or not a disputed property such as this should be acquired. At this juncture, Śrī Maṇikaṇṭha Mukhopādhyāya Bābu boldly stepped forward declaring, "If Śrīla Gurudeva wants it, then He shall have it, come what may!" He assured everyone that should any difficulties arise after the purchase, he would donate his own

living quarters for their usage. After a settlement had finally been reached with the landlord, the broker suddenly demanded a hefty sum. From where would this money be obtained?

By the grace of the Almighty, it came to be known that the deceased owner, Śrī Cuṇīlāl Sengupta, had been a pious man and that he had desired to donate his house to a religious organization. Unfortunately, he had just recently died and his sons lived in Muṅger in Bihār. Śrī Maṇikaṇṭha Bābu was of the opinion that an attempt should be made to contact the heirs and to persuade them to lower the price, bearing in mind the wishes of their late father. With the consent of Śrīla Gurudeva, arrangements were made for travel to Muṇger. Śrīla Gurudeva and Śrī Maṇikaṇtha went to Muṅger and had discussions with Sukumāra Sengupta and others. The heirs had no objection to donating the property, but unfortunately, they happened to need money to repay some debts. Nevertheless, they at least reduced the purchase price by 10,000 rupees. They too complained of the tyrannical behavior of the tenants.

Since funds were needed, Śrīla Gurudeva now contacted Śrī Rāma Nārāyaṇa Bhojan Āgarwāla, who held great feelings of reverence for Him. Rāma Nārāyaṇa Bābu assured Him that if there should be any shortfall after collecting donations from the devotees, he would make up the difference. Among the many who made sizable contributions, his monetary contribution toward the holy cause turned out to be the largest.16

Moving into the New Maṭha

On 29 November 1957 (13 Agrahāyaṇa 1364), the property at 35A and 37A Satish Mukherjee Road was duly purchased and a registered deed was contracted to that effect. The tenants were requested not to obstruct the functioning of the Maṭha and to seek lodgings elsewhere. Sufficient time was given to them, but in spite of this, they began to stir up trouble. Maṇikaṇṭha Bābu explained to Śrīla Gurudeva that since their requests had been rejected, there was no other recourse than to take legal action. Śrīla Gurudeva was finally compelled to follow this

route. Śrī Maṇikaṇṭha Bābu introduced Him to a friend of his in the legal profession, Śrī Jayanta Kumāra Mukhopādhyāya. He was a man of upright character who never accepted the cases of dishonest clients. Jayanta Bābu was one of the best in his particular occupation. Arrangements were made for the reading of Śrīmad- Bhāgavatam at the residence of Jayanta Bābu. He became attracted to the glowing visage and divinely eloquent words of Śrīla Gurudeva. He offered his legal services at no cost for the cause of the Maṭha. From that day on, the bond between Śrīla Gurudeva and Jayanta Bābu became stronger and stronger. Śrī Kālīpada Mukhopādhyāya, Śrī Kṣetra Mohana Bhaunik and Śrī Aniruddha dāsa (Śrī Aruna Candra Bose) saw to the legal proceedings. Two rooms were then vacated simply by obtaining requisition orders from the government and there was not even the necessity to file a lawsuit. Cases were filed, however, against the other tenants who, after losing in the Lower Court, did not appeal to the Higher Court. As a result, they eventually also vacated the premises. Prior to the official opening of the Maṭha, a temporary tin shed was erected for the purpose of chanting and reading the scriptures.

On Wednesday 22 March 1961 (20 Viṣṇu 475 Śrī Gaurābda/ 8 Caitra 1367 Baṅgābda), the Holy Deities Śrī Śrī Guru-Gaurāṅga-Rādhā-Nayananaṭha-Jīu were taken around the city in a colorful procession of dancing and exuberant chanting of sacred sound vibrations. They were taken from 86A Rāsavihārī Avenue to Their new premises at 35A and 37A Satish Mukherjee Road. To mark this auspicious and holy occasion, yajña (sacrifice) and all appropriate rites were performed by Oṁ Viṣṇupāda Śrīmad Bhakti Gaurava Vaikhānas Mahārāja, and the mahāprasāda of the Holy Deities was distributed to all throughout the day. A religious convention was held for five days from 8 Caitra to 12 Caitra (22 to 26 March 1961).

Śrīla Gurudeva’s Advice to Those Who Seek that Which is the Greatest

(Is this a lecture from the installation ceremony?)

Knowledge is the cause underlying all substance. The cit-śakti and acit-śakti are natural and contrasting manifestations of one undivided knowledge. So it can be

said that at the basis of all things lies undivided knowledge, understood as Brahman, Paramātmā and Bhagavān. In knowledge, there is no room for ignorance and hence, there is no blemish found in Brahman, Paramātmā or Bhagavān. However, in some of Śrī Bhagavān's manifestations, apparent faults are observed by the senses of those who do not possess the appropriate qualification. There is no defect or blemish in cit-śakti, but one may temporarily find faults in the particles of cit-śakti that are overcome by designations. This state of ignorance arises from being averse to Śrī Bhagavān.

Śrī Bhagavān is All-Powerful; there is no one equal to Him or greater than Him (asamaurdhva). Unless He desires it, realisation or vision of Him is impossible. He is causeless and beginningless. Only a true unalloyed devotee, who is fully surrendered to Him, can realise and experience the reality of the Supreme Lord by His grace alone. Śrī Bhagavān manifests Himself in the form of Śrī Guru. So, Śrī Guru is the spiritual master of all and manifests the glories of the Supreme Lord. Therefore, Śrī Guru is referred to as the absolute counterpart of the Supreme Lord; as Śrī Bhagavān is complete in Himself (pūrṇa) and self-satisfied (ātmārāma), similarly, Śrī Guru is also pūrṇa and ātmārāma. Śrī Guru only has love and affection for the Paramātmā. His glory is to be engaged as a servitor or helper in the service for the pleasure of the Supreme Lord. He is the Lord's eternal servitor. Śrī Guru has no work other than the service of Śrī Bhagavān. His very existence is based on the eternal service of Śrī Bhagavān. This existence is practically manifested in two ways: (1) as service to Śrī Bhagavān; and (2) as grace bestowed on others, which is also a kind of service to Śrī Bhagavān. Except for devotion, no other trait resides in the heart of a true devotee. Śrī Guru enacts the role of the perfect devotee. A perfect devotee, Śrī Guru cannot be imperfect in any way because the root of all demerits is the desire for anything other than Śrī Kṛṣṇa. Śrī Guru engages all His senses in cultivating favourable devotion to Śrī Kṛṣṇa. Therefore, Śrī Guru is the path. Those who follow Śrī Guru can earn the right to bhakti (devotion). One should not forget, however, that there are obstacles on this path. These consist of anyābhilāṣa (extraneous desires for things not related to bhakti), karma (engaging in fruitive activity), and jñāna (cultivating impersonal knowledge). There are also the desire for bhukti (material enjoyment), mukti (liberation), and siddhi (mystic powers). These cause hindrance in following the heart of Śrī Guru or pure devotees. Beset with these unwanted desires, when the sādhaka is unsuccessful in achieving the desired result, he attempts to obtain a clean slate for himself by blaming other devotees or Śrī Guru Himself for his own faults, or claims that the original cause is at fault. In this manner, with the desire for name

and fame, the hypocrite devotee engages in collecting offences at the lotus feet of Śrī Guru or pure devotees. If one does not take preventive measures to rectify these offences, they will gradually accumulate. First, there will be the tendency to disobey the Vaiṣṇavas and guru, and then the tendency to denigrate the guru, which will finally develop into hatred towards the Supreme Lord. Such a person will start criticising the Supreme Lord Himself. Thus, step by step, one will gradually develop the qualities of a materialist, and finally a demon (asura).

However, if we are able to see our own faults, then a path of rectification opens up before us. The third śloka of the Śikṣāṣṭaka prayers of Śrīman Mahāprabhu2[2] becomes applicable to those who, after coming in contact with the saintly, cease running after wealth, women and adoration. Mending their ways, they turn to worthy, not worthless things. To be free from the clutches of the material ego one should increase one's transcendental, spiritual ego of being the servant of Viṣṇu and Vaiṣṇava. If the desire to serve Śrī Kṛṣṇa (to be His dāsa) is nourished, then the meaning of the phrase, "to be humbler than a blade of grass," (tṛṇād api sunīcena) will be revealed very soon. Otherwise, many mundane desires will clash continuously, making the mind restless and agitated. There will be no peace. On the contrary, this restless lifestyle will disturb the harmony and balance of others as well. The desires of the mundane world lead to a kind of indigestion, setting off a chain reaction of suffering which captures all who are in the vicinity. There is no route of escape. The spiritual aspirant must be tolerant and patient like a tree (taror iva sahiṣṇunā). If one desires to become important, expecting honour from others for imagined virtues, he falls into a pit of despair and frustration when the reality of the situation turns out to be different from his desires. He becomes unable to rise above the circumstances and is obliged to remain in that dark state. If, however, one develops the ability to see his own defects and keeps his eyes fixed on the Greatest, then the petty ego will no longer cause interference. Like the amāni of Śrīman Mahāprabhu, that person will lead a balanced life of harmony and peace. If one realises the relationship (sambandha) of living being with Śrī Bhagavān, then the sheath of material ego slips away, and the opportunity arises to engage in hari-bhajana. Spontaneously and naturally, humbleness and other qualities develop and one qualifies for complete surrender to Śrī Hari (śaraṇāgati).

Fuelled by the flames of lust and greed, persons who run after gross things consider themselves to be worshipable and are always restless for the service of those who can fuel their desires. However, the moment they are defeated in their material endeavours, they turn against their so-called mentors and unhesitatingly

strike against these very same people. On the path of bhakti there is no such fear. This path, however, is only for those who are completely free from self-interest. Only one who has no material desire is able to acquire knowledge of and realise the vāstava-vastu, that which is real. Such a person does not see any faults in the original cause. Before finding fault in Śrī Bhagavān or the devotees, examine your own heart fully with a spirit of devotion, and you will know where the fault lies.

Chapter 8: Spreading the Message of Śrī Caitanyadeva

The Foundation of "Śrī Caitanya Gauḍīya Vidyā Mandir" Primary School

The Maṭha was therefore moved from 86A Rāsavihārī Avenue to 35A and 37A Satish Mukherjee Road and began to function there, with the observance of all regulations, rites and festivals. At that time, local residents appealed to Śrīla Gurudeva to found a school at 86A Rāsavihārī Avenue to instruct the future generation and to aid in the shaping of their character. Śrīla Gurudeva gave His consent to this reasonable request. Seeing that the age of technology and machinery marched hand in hand with atheism, corruption and immorality, many rational citizens had become worried and afraid. They felt that education should include compulsory religious teaching and spiritual values. The formation of character begins at childhood, and only children who have been brought up properly can stem the tide of decay. Children are like clay, ready to be molded in any way. The values of faith in God, respect toward parents and elders, acknowledgement of the position one's superiors, along with punctuality and discipline should be stamped on their character at an early age. All major religions more or less teach the same moral values. A secular state should not mean a country devoid of dharma (moral principles).

As a first step toward the realization of the preceding ideals, Śrīla Gurudeva founded a primary school called "Śrī Caitanya Gauḍīya Vidyā Mandir" on 20 April 1961. Śrīla Gurudeva was the President, Dr. S. N. Ghosh was Vice-President and Śrī Maṇikaṇṭha Mukhopādhyāya was the Secretary. Other members included Śrī Satyendra Nātha Bandyopādhyāya, Śrī Govinda Candra dāsa, Śrī Pūrṇa Candra Mukhopādhyāya, Śrī Suśīla Cakravartī, Śrī Nitāi Gopāla Datta and others. In due course of time, others came to share the responsibility such as Śrī Nārāyaṇa Candra Mukhopādhyāya, Śrī Kṛṣṇa Ballabh Brahmacārī and Master Śrī Lalita Dhara. Later, Śrī Satyendra Nātha Cakravartī actively participated in running the school. Dr. S. N. Ghosh was the professor of a

college, the President of an association of West Bengal homeopaths and was connected with other welfare projects. He would bring this experience to bear in the administration of the school. He also gave instructions based upon this experience to Śrī Kṛṣṇa Ballabh Brahmacārī. The sevakas of the school felt encouraged, having among themselves a father figure like Pūjyapāda Sujanānanda Prabhu (Dr. S. N. Ghosh). Whenever any problem arose, Śrī Kṛṣṇa Ballabh Brahmacārī would rush to Dr. S. N. Ghosh and Śrī Maṇikaṇṭha Bābu for advice. This pleased them, and they never found it to be irksome. The Compassionate One, Śrī Hari, had sent these two to stand beside Śrīla Gurudeva during the dark days of uncertainty.

Contemplation of the grave consequences of education bereft of moral and religious teachings compelled Śrīla Gurudeva to visit schools, colleges and universities. Exercising great patience and affection, He used to hold up examples to teachers and students alike, emphasizing the significance of a comprehensive education, which takes the spiritual into account. Learning must touch the body, mind and spirit of man if it is to lead to proper development. Without discipline, none of these preceding three can evolve. Man, in the truest sense, is not confined by the limits of either the gross or the subtle sheaths. Ātmā is the eternal spiritual atom existing in a state of knowledge and bliss. This is the true form of man. Thus, the needs of the ātmā are of primary importance. On the other hand, the requirements of the gross body and subtle mind are of secondary importance. The body and the mind are to be utilized for the spiritual upliftment of the ātmā. This is the real purpose of the body and the mind. "The person is the body" and "the real needs are those of the body" are incorrect notions. Such ideas lead to clashes between individuals, groups, countries, races and people of different self-motivated interests in general. It is always the case that without uprooting the cause of conflict and instead fueling the flames, no solution to problems can be reached. Rather, the problems will flare up and inevitably engulf mankind in an all-consuming, insatiable hunger. The reason for this propensity toward evil must be found. Sin is a result of desiring that which is sinful. This irrational desire takes birth with the mistaken notion that the self is the body. The cause of this mistake is ignorance. Turning away from the light of knowledge places one in the darkness of ignorance. Knowledge of Śrī Bhagavān is knowledge of all things. Thus, turning away from Śrī Bhagavān leads to the intensification of darkness. No problem of any sort can be solved without going to its roots. Education, which does not unveil to man his true nature, can never advance his development. There are two categories of education, namely "parā" (superior) and "aparā" (inferior). Parā Vidyā (superior education) brings out the

humanity in man. The true principles of work, activities and values can only be established in a person who has discovered his true identity, i.e., the relationship between himself and the Self of Śrī Bhagavān. Students cannot strengthen their moral character by avoiding a spiritual education. But from where will a spiritual education be gotten if the teachers and professors are not aware of its importance?

The indifference of guardians, teachers and other authorities toward this focus of education is leading to moral decay of the young that we observe all around us today. Instead of educational institutions being a retreat for concentration and study of meaningful subject matter, they have become a playground for politics. Students and teachers are both neglecting their real duties. If education is not freed from the vise-like grip of politics, the future of the world will be dismal and dark indeed.

Publication of the Monthly Journal "Śrī Caitanya Vāṇī" ("The Message of Śrī Caitanya")

On 2 March 1961 (18 Phālguna 1367), on the holy occasion of Gaura-Pūrṇimā (the holy appearance day of Śrī Caitanya Mahāprabhu), Śrīla Gurudeva published the only monthly spiritual journal of its kind, "Śrī Caitanya Vāṇī." In His speech on that occasion, Śrīla Gurudeva said:

"For the welfare of all mankind, Śrī Kṛṣṇa Caitanya Mahāprabhu has advised the taking of the Holy Name of Śrī Kṛṣṇa—nāma-saṅkīrtana. So, let us first offer praṇāms (respectful obeisances) to Śrī Kṛṣṇa Caitanya, Who takes the Name of Śrī Kṛṣṇa, Who first introduced Śrī Kṛṣṇa nāma-saṅkīrtana, Who is the bliss of all in the yajña (sacrifice) of nāma-saṅkīrtana, Who is the magnet attracting all, Who is the Compassionate One, Who is the ideal example of Kṛṣṇa prema and Who savors the nectar of the highest degree of spirituality. Salutations to the symbol and the form of love, Śrī Rūpa Gosvāmī Prabhupāda and His inseparable image asmadīya, Śrī Gurudeva Nityalīlāpraviṣṭa Oṁ Viṣṇupāda Ananta Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī. We ask them to protect and bless our endeavors with success. May Prabhupāda be pleased and may He ever dwell in our hearts. May He manifest Himself in the lines of this journal and may He

make the project successful. May we be able to maintain His last wishes, preaching these teachings in a spirit of comradery and cooperation. Keeping His ideals in mind today, we are bringing out this monthly journal “Śrī Caitanya Vāṇī.” Our only sources of support are Śrī Hari, Śrī Guru and Vaiṣṇava. By the publication of this journal, we perform pūjā to Śrī Kṛṣṇa Caitanyadeva. Its light will dispel the darkness that envelops our hearts and it will bring grace and blessings to the world at large.”

Śrīla Gurudeva appointed Dr. S. N. Ghosh as the Editor-in-Chief of the journal, and many of his erudite writings have been published in “Śrī Caitanya Vāṇī.” The sevakas felt greatly enthused when Śrīla Gurudeva’s elder godbrother, Pūjyapāda Parivrājakācārya Tridaṇḍi Jati Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja came to be associated with Śrī Caitanya Gauḍīya Maṭha, energizing the publication with His clear, convincing compositions overflowing with devotion. During the time of Paramgurudeva Śrīla Prabhupāda, Śrīla Purī Mahārāja had been the Editor of “Śrī Gauḍīya Patrika.” Śrīla Gurudeva obtained His younger godbrother, Śrīmad Jagamohana Brahmacārī, as His assistant. Śrīmad Jagamohana Brahmacārī took charge of the Maṭha at Calcutta and the publication of the journal. Śrīla Gurudeva felt reassured and resumed His mission of preaching, without worry. In the course of carrying out the wishes of Śrīla Gurudeva, Dr. S.

N. Ghosh neglected his chamber (his practice) at Bow Bazaar Road to the point of suffering financial losses, choosing rather to devote his time and energy to the service of the Maṭha. Under the guidance of Pūjyapāda Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja, Dr. S. N. Ghosh and the direct supervision of Śrīmad Jagamohana Brahmacārī, the duties of Editor and Proofreader were gradually taken over by Śrī Kṛṣṇa Ballabh Brahmacārī. He saw to the sales of the journal and also contributed many learned articles. Initially, he had to travel far and wide, suffering many hardships to execute these duties.

The Establishment of Śrī Caitanya Vāṇī Press

In the beginning, “Śrī Caitanya Vāṇī” was printed at Rāja-Lakṣmī Printing Works, 43 Rūpa Nārāyaṇa Nandana Lane, Bhavānīpur. Before long, a devoted dīkṣā disciple of Śrīla Gurudeva, Śrī Prāṇa Vallabha dāsa Adhikārī, donated the premises at 25/1 Prince Golām Mohammed Sāha Road, Tāligañj (Calcutta 33). In 1964, Śrī Caitanya Vāṇī Press began to function at this address. It was some distance away from the Maṭha and involved considerable walking to go from one place to the other. Observing this inconvenience, Śrī Prāṇa Vallabha Bābu again came forward and due to his efforts, the Press was relocated to the more practical location of 34/1A Mahima Hāldār Street. This house was rented for a nominal fee. The obsolete treadle machine (archaic foot-powered letterpress) from the Agra Company was sold, and with the assistance of Śrīla Gurudeva’s disciple, Śrīmatī Nalanī Bālā Nandī of Ānandapur, a new machine and new types (individual lead letters formerly used in printing) were purchased.

After the departure of Dr. S. N. Ghosh from this world, Śrīla Gurudeva requested Pūjyapāda Parivrājakācārya Tridaṇḍi Jati Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja to be the Editor-in Chief of the journal.

It is perhaps noteworthy that, while still in Śrī Caitanya Maṭha and according to the instructions of Śrīla Gurudeva, Śrī Kṛṣṇa Ballabh Brahmacārī had been trained in the skills of proofreading and composing the calendar by Śrīla Gurudeva’s godbrother, Pūjyapāda Parivrājakācārya Tridaṇḍi Jati Śrīmad Bhakti Kusum Śramaṇa Mahārāja. He also put into writing many articles that Śrīmad Śramaṇa Mahārāja had dictated. At that time, Śrīmad Śramaṇa Mahārāja was associated with the “Śrī Gauḍīya” monthly journal. Therefore many articles were written by Pūjyapāda Śramaṇa Mahārāja for “Śrī Caitanya Vāṇī” under a pseudonym. When the main objective is the glorification of Viṣṇu and Vaiṣṇava, one’s personal position and fame are no longer relevant.

When the secular employees of the press started creating chaos by stealing the types, Śrīla Gurudeva transferred the responsibility of supervision over to His sevakas. Hīrālāl, followed by Śrī Pareśa Addy would guard the press. Among the many who came to be associated with the press, Śrī Śyāma Sundara Brahmacārī and Śrī Premamaya Brahmacārī became especially skilled. After the departure of Śrī Śyāma Sundara Brahmacārī from our world, the full responsibility fell on the shoulders of Śrī Premamaya Brahmacārī. In due course of time, according to the wishes of Śrīla Gurudeva, the running of the press came to be the responsibility of His associate, Śrī Nārāyaṇa Candra Mukhopādhyāya.

Following the dictum that the disciple is a reflection of the spiritual master, Śrīla Gurudeva never hesitated to render great respect to His godbrothers, and He taught this same principle to His disciples. He was always very pleased if His disciples served the disciples of His Guru, Śrīla Prabhupāda. Attracted by the love of Śrīla Gurudeva, nearly all of His godbrothers would attend the religious conventions and festivals whenever they were held.18

Śrīla Gurudeva's Blessing Marking the Beginning of the Second Year of "Śrī Caitanya Vāṇī"

'Śrī Caitanya Vāṇī' manifests the true identity of the self, enables us to understand the truth of Śrī Kṛṣṇa, stirs up the mood of agony of separation from Śrī Kṛṣṇa, and resultantly negates our desires for the petty and the mundane. The mere touch of Śrī Kṛṣṇa prema flowing through 'Śrī Caitanya Vāṇī' will tear apart the veil of the three guṇas (the material qualities) and transport us to the shores of Vaikuṇṭha (the spiritual realm). The infection of the Kali-yuga has perverted and distorted politics, sociology, economics and even religion itself. The tamas (material guṇa, or quality, of ignorance) of inertia is making man see the unreal as real and to consequently attach himself to this world of illusion. In the name of 'patriotism', self-interest is being fed. In the name of 'universalism' narrow dogmatism is being bred. Economics has been reduced to mere fraud and forgery. Adulteration of food and medicine has become the norm and the term 'religion' is used by hypocrites, liars and charlatans to gnaw tacitly into the entrails of the nation. In these foreboding days, 'Śrī Caitanya Vāṇī,' now in its second year, is the torch of Śrī Kṛṣṇa, the incarnation of universal nectar, and of Śrī Caitanyadeva Himself, that veritable personification of love Who lights up the path of bhakti. Today, we pray for Śrī Kṛṣṇa's publication to spread and prosper. All glory to 'Śrī Caitanya Vāṇī' and all glory to those who are associated with it! Listening to the chant of 'Śrī Caitanya Vāṇī,' may the world move toward that which spells out their real and true welfare."

Śrīla Gurudeva's Address Marking the Beginning of the Third Year of "Śrī Caitanya Vāṇī"

"'Śrī Caitanya Vāṇī' today enters its third year. It erases endless suffering. It emanates endless joy. Gradually, it has taken root in the hearts of bhaktas and it is firmly manifesting itself, expanding the happiness of all concerned. 'Śrī Caitanya Vāṇī' is a weapon cutting through the knots of ignorance, allowing light to shine through. This divine light is the world's saving grace. Ignorance of self leads to ignorance of what is of actual benefit to the self, ignorance of one's proper duties and ignorance of the ability to discriminate between what to do and what not to do. Because of this ignorance, it becomes inevitable that walls will be erected between individuals, causing conflict as attraction grows for the perishable, material body and all the sensuality connected with it. As a result, man becomes a slave to six tormentors, namely: lust, anger, greed, illusion, madness and envy. Consequently, he falls into a chain of unrelenting suffering. 'Śrī Caitanya Vāṇī,' with its mantra 'Uttiṣṭhata, jāgrata, prāpya varānnibodhata' ('Arise, awaken and perservere) is endeavoring to return society to its original moorings and to re-establish it in its original knowledge. In essence, all is pure existence. As the veils of ignorance fall away, one by one, man finds release from the suffering that is the result of this ignorance and discovers his true identity. In truth, he has no connection with that which is perishable. The relationship with ignorance is an aberration only. Emancipation from the shackles of ignorance brings about the cessation of the tyranny of lust, anger, etc. The subtle whip lashes of the material senses are far more agonizing than any gross physical ailments. Thus, one who is free from the bonds of ignorance reaches a level transcending the swings of happiness and distress:

duḥkheṣv anudvigna-manāḥ

sukheṣu vigata-spṛhaḥ

vīta-rāga-bhaya-krodhaḥ

sthita-dhīr munir ucyate

(Bhagavad-gītā 2.56)

Translation and source of quotation?

One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

Since there is no real relationship between the self and the perishable, life cannot be unduly influenced by tension, fear or sorrow. By searching for the self, by attempting to internally realize Brahman and Paramātmā, and by gradually gaining the association of other devotees, the wellspring of bliss inside each individual begins to gush forth. Slowly, one becomes qualified and worthy to relish the nectar of Śrī Lakṣmī-Nārāyaṇa, Śrī Sītā- Rāma and Śrī Rādhā-Kṛṣṇa. One obtains true vision of the Śrī Vigrahas, Śrī Rādhā- Govinda, and of the Epitome of the Highest Love (prema), Śrī Gaurahari. Such a person is indeed fortunate! The purpose of 'Śrī Caitanya Vāṇī' is not only to salvage society, but also to take the reader to the shores of that ocean, which is worshipped by the demigods as well as by the yogīs and munis (sages), and to immerse him in its waters. 'Śrī Caitanya Vāṇī' reaches out to all according to the level of understanding of each. Reading, speaking and thinking about it will take the reader to the shores of that which he seeks. Today, we salute 'Śrī Caitanya Vāṇī,' which eradicates our infinite sufferings and pours out for us the ever- flowing nectar of love. May our shortcomings be forgiven. May we be blessed with God's grace. May mortals be glorified by His compassion. May they become free from that which is without value and may they realize His majestic divinity."

At the Beginning of the Fourth Year of "Śrī Caitanya Vāṇī:" Śrīla Gurudeva Shows to the Suffering World, Full of Hatred, a Path Toward Peace and Harmony

"Those whose ears have been blessed by being penetrated with the vibrations of 'Śrī Caitanya Vāṇī,' whose hearts are saturated with its nectar, are not only freed from the chains of three-fold suffering and from the cycle of birth and rebirth, but by the grace of the true and the blessed Śrī Gaura Kṛṣṇa, they realize their own true selves, the selves of others, the nature of māyā and the true self of Śrī Bhagavān. Having realized this, they become immersed in an ocean of blissful nectar. They are indeed fortunate! May those who listen with reverence, chant, serve, relish and follow Śrī Kṛṣṇa also join and prosper.

'Śrī Caitanya Vāṇī,' rather than distracting us, makes the center point of Śrī Hari the only focus of our existence and teaches us to radiate out from that point of focus. Attention that is not focused can never bear fruit. On the contrary, it only serves to pervert comprehensiveness. There may be many dots contained within one large dot, but all may move in a circle of harmony and universality, welding the bonds of unity, strongly and firmly.

'Śrī Caitanya Vāṇī' has been positive in its stand against injustice, immorality, violence and oppression. Everyone's individuality has evolved from One Existence, is nourished and maintained by that One Existence and is involved back into that One Existence. That individuality, however, remains as an eternal spark of the fire of that One Existence. Even the unreal is a projection of that One Existence. Thus, both the real and the unreal are dependent upon that One Existence for their identities. The Ultimate Causal Existence—Bhagavān Śrī Kṛṣṇa—is the only shelter for all creatures. To establish this truth is the essence of 'Śrī Caitanya Vāṇī.'

Conceit, pride, arrogance, anger, jealousy, shrewdness and a propensity toward violence all create differences and conflict, centered around petty self-interest. Opposite to these things, however, are qualities that attract and genuinely bind, such as non-violence, simplicity, humility, tolerance, forgiveness and a nature free from egoism, proud only to be the servant of Śrī Bhagavān. 'Śrī Caitanya Vāṇī' is living and vibrant in its effort to integrate and unify. A joyful, sincere endeavor to serve God and His various manifestations brings mortals close to Śrī Bhagavān. The micro mingles with the macro, and the servant with the Master, in an ocean of everlasting bliss. No trace of suffering can remain in this vast ocean. The pull toward gross pleasures lands man in the bestial company of the crude and vulgar, but the spirit of renunciation helps him to unite with Śrī Bhagavān. 'Śrī Caitanya Vāṇī' warns each and everyone that if they do not offer their possessions, senses, speech, mind and intellect to glorify Śrī Kṛṣṇa, Who is

the very form of immortal nectar, then war and strife will reign. 'Śrī Caitanya Vāṇī' is knocking at the door of each and everyone, trying to make them aware of their real self-interest. The pure existence of each living entity is covered by the gross body and its relative attributes. In this covered state of existence one is unable to overcome the compulsions brought about by impressions of the past, and one is consequently embroiled in running after wealth, pampering the body and indulging friends and relatives. Reading this journal will help us to identify that which stands in the way of our real happiness. Having identified the enemy, we will be able to overcome it and reach the Holy Feet of Śrī Bhagavān. Our efforts toward this end must never be allowed to slacken. Gradually, we will attain the grace of Śrī Kṛṣṇa by ceaselessly listening to, by chanting and by remembering the Holy Name of Śrī Kṛṣṇa with reverence and respect. We are humbly requesting, with a blade of grass between our teeth, all who are part of this strife-ridden society of violence and hatred to read 'Śrī Caitanya Vāṇī' and to persuade others to read it. It will help man to overcome sloth and inertia, to overcome the fear of death and to be able to savor the divine pastimes of Śrī Hari. On the first day of its new year, the humble wish of this dāsa (servant) that I am, is that 'Śrī Caitanya Vāṇī' shower its blessings upon the ears and hearts of men and free all beings from the chains of suffering."

The Beginning of the Fifth Year of "Śrī Caitanya Vāṇī"

On the occasion of the beginning of the fifth year of the journal, Śrīla Gurudeva was at Hāilākāndi (Kāchāḍa Zilla in Assam). The following were His words on that date:

"On the occasion of its new year, I offer salutations to 'Śrī Caitanya Vāṇī.' By the grace of God, we have been given the power to serve Him in this manner. The light of 'Śrī Caitanya Vāṇī' has radiated to the four corners of the world. Thus, let it be established in its own glory. Thus, let its blessings shower down upon its sevakas and seekers. Glory to 'Śrī Caitanya Vāṇī.'

There are many types of sevakas who serve. Some are motivated by love, some by a sense of duty and there are still others who run after their own self-interest. The latter cannot be termed as being pure and honest. As soon as this type of

person's particular self- interest is satisfied, his service and relationship with the object of service comes to an end. It is a mercenary relationship, which is temporary, connected only with mere work and action.

Service inspired by love is eternal and pure. It is without blemish. A sense of duty that compels one to work, although not dyed with the color of passion and love, may also nevertheless be included as service. Thus, service may either be founded upon love or a sense of duty. In both cases, sevā is eternal and constant. Similarly, the relationship between the sevaka and his Master is eternal.

The sevaka is not a slave. He has independence, but this is without any trace of waywardness. Many think the sevaka to be a slave because he loves another. The bonds of love can never enslave. The sevaka is not a puppet. His love is for something that is not gross, but rather, for something that belongs to the subtle realm of the cit (knowledge) of existence. Hence the sevaka is forever free. The union of two who are both free produces the nectar of rasa. Both are nourished by it. One cannot bear separation from the other, but sometimes separation becomes necessary in order to highlight the bliss of union. The sevaka serves in many ways-- as the servant, the friend, the child, the parent and finally as the lover. One mood follows the other. (Next sentence unintelligible)... Nowhere is there any absence of it. Sevā is a joy that can be relished and is not of the stuff of the unconscious. That is why the ācāryas proclaim bhakti to be the best method of God- realization and the cream of all spiritual disciplines.

Even the demigods and sages vie with each other to be thought of as a bhakta of Śrī Bhagavān. One needs to be extremely fortunate to be knighted with this title, which is unparalleled. Those who are not aware of the greatness of a bhakta are nothing but foolish and ignorant. They trample on their own good fortune when they denigrate a bhakta. Śrī Kṛṣṇa reveals Himself to the bhakta according to the bhakta's individual level and capability.

The bhakta occupies the highest seat in the world. He binds, by the bonds of love, He Who is the universe, He Who is the Creator of the universe, He Who is the Cause of creation, maintenance and destruction, He Who is the very essence of wealth, strength, fame, beauty, intelligence and renunciation, He Who is the veritable embodiment of all philosophies. It is little wonder then, that the greatness of the bhakta defies description.

By association with the bhakta, we get the chance to associate with the object of

his devotion, Bhagavān Śrī Kṛṣṇa. Therefore, those who are sincerely seeking must search out the company of the holy bhaktas, the sages and the sādhus.

The bhakta employs various methods to serve Śrī Bhagavān. The seeker is apprenticed under him according to the seeker's individual skills and tendencies. Service of the bhakta is the most important step toward the ultimate goal, Śrī Bhagavān."

Chapter 9: The Development of the New Maṭha on Satish Mukherjee Road

At the time of its purchase, the property on Satish Mukherjee Road was divided in two parts, namely 35A and 37A. Śrī Maṇikaṇṭha Mukhopādhyāya, the employee of Calcutta Corporation, used his influence to amalgamate the two addresses into one, changing the number of the address to 35 Satish Mukherjee Road.

From March 1961 to July 1964, the Maṭha was shifted back to 86A Rāsavihārī Avenue to facilitate the demolition and construction work at 35 Satish Mukherjee Road. According to sanctioned plans, a temple, courtyard and residential quarters suitable for a Maṭha were built. Initially, the authorities had procrastinated in sanctioning the plan. Both money and time were being wasted. Eventually, a contract was established between Śrīla Gurudeva and the Chief Architect of Calcutta Corporation, Śrī Mahītoṣa. After receiving funds from the Maṭha, Śrī Mahītoṣa expedited the process, not for the sake of his own interests, but to counter the tendency of others who had continuously found some flaw or other with the plan. Śrīla Gurudeva thanked Mahītoṣa Bābu for his mediation.

During these three years, religious conventions and celebrations continued as usual.[19] Śrīla Gurudeva always invited His god-brothers, their disciples and the heads of other prominent Vaiṣṇava Maṭhas to attend. Śrīla Gurudeva's warm invitations enticed them to participate enthusiastically.[20]

On the occasion of Janmāṣṭamī, the holy deities were taken around on a chariot, in a colorful procession amidst the tumultuous rhythm and captivating melody of nāma- saṅkīrtana. Some of these impressive religious celebrations were arranged in a temporary shelter erected inside the old Maṭha at 35 Satish Mukherjee Road, and others were held in a huge pandal on an adjacent plot of land, with the cooperation of the owner of the land, Śrī Ramaṇī Mukhopādhyāya. Later, Dr. Chatterjee purchased this land. After dealing with legal difficulties with contractors, he erected a three-story building on this site. At the special annual meeting of the Maṭha, the last of those that were to be held on the old premises at 35 Satish Mukherjee Road, Śrī Jayanta Kumāra Mukhopādhyāya, in his

address as Chief Guest, announced that the plan for the Maṭha had been sanctioned. This was met with resounding applause from the devotees.

Once more, on Wednesday 15 July 1964, the holy deities were shifted to 86A Rāsavihārī Avenue, after all due rituals sanctifying the occasion. 21

Śrī Narottama Brahmacārī (who was initiated in 1955 and took sannyāsa in 1969, from which time on he was known as Śrīmad Bhakti Vijñāna Bhārati Mahārāja) was the main person in charge of the construction of the five-story building, which included the holy temple, saṅkīrtana bhavana (place for chanting), kitchen, bhoga ghara (place for the offering of prasāda), library, rooms for the monks, etc. Due to Śrī Narottama's qualifications and experience, Śrīla Gurudeva did not have to retain any contractor. Gopāla Bābu and Mahītoṣa Brahmacārī assisted Śrī Narottama Brahmacārī to the best of their capacity. Gopāla Bābu did not shy away from hard work, even at an advanced age.

Attracted by the divine personality of Śrīla Gurudeva, many came forward to contribute to the temple project. As a result, within two and half years, two blocks worth of buildings were completed, up to the third and fourth stories. This included the holy temple, saṅkīrtana bhavana, kitchen, store, library, Śrīla Gurudeva's prayer room and quarters for the monks.22

Gradually, more and more devotees participated in the cause, and the fourth and fifth stories were also completed. This area included the guesthouse, an additional library and more quarters for the monks. Śrī Upānanda Mukhopādhyāya, I. G. P. of West Bengal, constructed the fourth story in memory of his late, pious wife. She had held great reverence for Śrīla Gurudeva. The death of their only son had been burning in their hearts. In their quest for peace of mind, the couple had accompanied Śrīla Gurudeva to Caṇḍigaṛ, Jalandhara and other places. After the death of his wife, Upānanda Bābu, in keeping with her wishes, donated her entire savings toward the construction of the guesthouse.

Śrīmatī Kamalā Mukhopādhyāya, a housewife, had borne the major portion of the expenses for the second story, which was where Śrīla Gurudeva was to reside. The rich cannot accomplish with their money what an ordinary devotee can accomplish with the wealth of their simple donation.

During the interim period, while the Maṭha was at Rāsavihārī Avenue, special

celebrations were held in pandals constructed on Rāja Vasant Roy Road, just as they had been before. In addition to Janmāṣṭamī and the Annual Festival, many special occasions of the Calcutta Maṭha were observed both inside and outside Calcutta.23 Hundreds waited to hear Śrīla Gurudeva give His inspired speeches at these festivals. His ideals never failed to leave a deep impression upon His listeners. Godbrothers of Śrīla Gurudeva as well as His disciples also delivered talks on various subjects.24 By the grace of Śrīla Gurudeva, the Annual Festival and Janmāṣṭamī celebrations of the Calcutta Maṭha were duly observed, to the accompaniment of exuberant, colorful nagar-saṅkīrtana processions and the pulling of a chariot.

The Tithi Pūjā Marking the Holy Appearance Day of Śrīla Gurudeva

The anniversary of the appearance of Śrīla Gurudeva was observed on Sunday 15 November 1964.25 On that auspicious phase of the moon, Śrīla Gurudeva delivered a heart- warming speech. The following text is excerpted from that lecture:

"Today, on the occasion of Śrī Utthānaikādaśī Tithi, my revered Gurudeva Paramahaṁsa Śrīmad Gaura Kiśora dāsa Bābājī Mahārāja entered into 'nityalīlā' (the eternal pastimes of the Lord) and disappeared from our gross vision. It has so happened that on this particular day, I was born. For this, my well wishers are showering countless good blessings upon me. I pray that each moment of my life be devoted to Śrī Kṛṣṇa, to actions that are related to Śrī Kṛṣṇa and to nothing else. I am grateful to my spiritual friends for these good wishes and blessings. I realize the depth of their sincerity when I see their renunciation of everything that takes them away from Śrī Kṛṣṇa and interferes with the offering of their soul, body, wealth and speech to Śrī Kṛṣṇa.

Nothing that could be conceived could be greater than Śrī Kṛṣṇa. Mundane enjoyments lead to three-fold suffering. The search for liberation will merely put an end to that suffering. The embracing of the heavy and gross will only swell

into crashing waves of suffering. Aversion to the heavy and gross, without reference to the Supreme Personality, Śrī Bhagavān, will only achieve a state of equilibrium. In a state of oneness with Brahman, in a state of becoming one with the ocean, no sense of identity remains to enable one to savor the nectar of the Lord. However, in the Kingdom of Love, entwined in the play of prema (unconditional, unalloyed divine love), both the bhakta and Bhagavān float on waves of love that eternally sway and ripple. When this ecstasy of cid-vilāsa (the delight of existence) is majestic in its splendor, it spells the heaven of 'Vaikuṇṭha.' When it is the soft droplet of honeydew, it spells the heaven of 'Goloka.' In Vaikuṇṭha, Śrī Nārāyaṇa is served by two and a half types of rasas and sentiments. In Goloka, the twelve emotions (rasas) prevail, five being primary and seven secondary. The greatest of these is that of prema -- love for the cowherd boy, Śrī Kṛṣṇa, the child of Nanda Mahārāja. Mankind requires this type of love. Śrīla Rūpa Gosvāmī has elucidated the steps that seekers are to follow in order to attain that prema of Śrī Kṛṣṇa:

ādau śraddhā tataḥ sādhusaṅgā hatha bhajana triyā tatohanartha nivṛttiḥ
syāttato niṣṭhā rucistataḥ athā saktistato bhāvastataḥ premā bhyudañcati
sādhakā nāmayaṁ premnaḥ pradurbhāve bhavat kramaḥ

Those whom we term 'revered' are those who are firmly entrenched in the belief of the omnipotence of Śrī Bhagavān. They are 'śraddhālu' (faithful). The śraddhālu always gain the company of the holy. When the aspiring sādhaka first starts his bhajana at the feet of the bonafide guru, he has four faults (anarthas)—ignorance of his own self, the lack of an acute need to know the self, the lack of an abundance of love, and a defeatist attitude accompanied by a deep sense of guilt. By carefully following the path of sincere, spiritual practice, the faults and blemishes can gradually be erased. If we do not persevere, then bhakti will elude us. Bhakti-rasa is like an ocean. Śrīla Rūpa Gosvāmīpāda has categorized sixty-four types of disciplines in bhakti. He has emphasized the ceaseless and untiring search for Śrī Kṛṣṇa. On this holy tithi, let us resolve to start on the path that will take us to Śrī Kṛṣṇa. This is the best and the only way to serve the guru."

Chapter 10: More Important Events in 1964

Śrīla Gurudeva at Pānihāṭī Rāghava Bhavana

The organizer of the "Sinthi Vaiṣṇava Sanmilani," Śrī Rādhā Ramaṇa dāsa Jī, invited Śrīla Gurudeva to attend the Śubha Vijaya Tithi celebrations of Śrī Gaurāṅga Mahāprabhu at Pānihāṭī. On Sunday 1 November 1964, Śrīla Gurudeva started from the Maṭha at 86A Rāsavihārī Avenue in two reserved buses accompanied by Pūjyapāda Śrīmad Bhakti Pramoda Purī Mahārāja, Pūjyapāda Śrīmad Bhakti Vilāsa Bhāratī Mahārāja and other devotees and various householder devotees. It took them two hours to reach Pānihāṭī. Alighting from the buses, they danced and sang bhajanas while following Śrīla Gurudeva to the banks of the Ganges. There, beneath a banyan tree, was the holy seat of Śrīman Nityānanda Prabhu. Praṇāma (obeisances) and piṇḍā (special food preparation) were offered, followed by jāpa (silent chanting) and parikrama (circumambulation) of the holy site. Then, Śrīla Gurudeva led them to the place of Mahotsava of Śrīla Raghunātha dāsa Gosvāmī, where the Holy River Ganges was touched. The participants were drowned in an ecstasy of overflowing love, as Śrīla Gurudeva danced while chanting bhajanas, attesting to the glory of Śrī-Śrī-Rādhā-Madana-Mohana-Jīu, who had been served by Gaura- Nityānanda, Rāghava Paṇḍit Prabhu and the gurus of Śrīla Prabhupāda. After this, they proceeded to Rāghava Bhavana where Śrīla Gurudeva presided over a religious convention of mammoth proportions. The program was opened by Śrī Phaṇīdra Nātha Mukhopādhyāya, editor of the journal "Bhārata-Varṣa." Professor Śrī Surendra Nātha Dāsa made a special reference to the compassion of Śrīman Nityānanda Prabhu and Śrīman Mahāprabhu. In his speech, Pūjyapāda Śrīmad Bhakti Pramoda Purī Mahārāja narrated the story of prema-seva (loving service) of Rāghava Paṇḍit. Śrīla Gurudeva, as the President, was last to speak:

"The learned speakers have all spoken at length on the love and compassion of Śrīman Mahāprabhu. However, let us not sit back and think that we have no

further sādhana-bhajana to do. If we had no active part to play, then Śrī Bhagavān might well be accused of partiality. That is to say, He could be seen as favoring one and frowning upon another. This, however, is an impossibility. Śrī Bhagavān is One and Complete (pūrṇa). He is Infinite. Not even the speck of an atom is beyond Him. He cannot, therefore, be bribed to do anything:

samo 'haṁ sarva bhūteṣu na me dveṣyo 'sti na priyaḥ

(Śrīmad Bhagavad-gītā, 9.29)

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

Śrī Gaurasundara is the veritable incarnation of compassion. However, thinking that He will exhibit His compassion toward us despite all does not imply that we should become complacent and not put effort into the endeavor for spiritual perfection. Therefore, what is in our best interest? If the need for seeking and the requirement to exert effort were not there, Śrī Kṛṣṇa would not have said the following in the Gītā:

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru

(Śrīmad Bhagavad-gītā, 18.65)

Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

If we had no active role to play, then there would have been no need for the scriptures to evolve. Since living creatures are relatively conscious, they have

minute independence. Being independent, man can exercise his free will and can gravitate either toward that which is real (sat) or that which is unreal (asat). Thus, there is a definite need for man to make an effort for the sake of his real welfare.

Two different schools can be discerned within the Rāmānuja Sampradāya. The 'Baḍagalai' school endeavored to establish the primacy of the Vedantic line of thought. They referred to the example of the baby monkey who clings to the mother for support. Analogously, just as the act of clinging requires effort, so should the bhakta make an effort in his striving for the truth. However, Śrī Totādri Svāmī of the 'Teṅgalaī' school highlighted the importance of spontaneous love of the beloved, by means of his example of the cat and the kitten. The kitten does nothing but surrender to his mother, who takes him from one place to another at her own, sweet will. This illustrates the fact that the only way to attain Śrī Bhagavān is by relying upon His mercy, with unswerving faith. Śrīman Mahāprabhu preached the necessity of both methods—the effort of the seeker as well as his dependence upon the causeless mercy of Śrī Bhagavān."

Śrīla Gurudeva at the Gītā-Jayantī Celebration at Kālī-Kṛṣṇa Ṭhākura Street, Calcutta

At Kālī-Kṛṣṇa Ṭhākura Street, in North Calcutta, Śrī Gītā-Jayantī was observed for three days that same year. This took place in Tārāsundarī Park. Śrī Rāma Prasāda Rājageḍiyā, Śrī Bhagavān Datta Joshi, Śrī Kalyāṇānda Brahmacārī and others of the organizing committee extended an invitation to Śrīla Gurudeva. At 4 PM, on 16 December, He presided over this program. Śrī D. N. Dāsgupta, Editor of the "Hindusthān Standard", was the chief guest. Śrī Rāma Nārāyaṇa Bhojanāgarwālā, a respected benefactor of the Maṭha, was a special guest. Śrīla Gurudeva gave an erudite lecture in Hindi on the teachings of Śrī Bhagavad-gītā. Thousands were in attendance at this meeting. The following are excerpts from Śrīla Gurudeva's enlightening speech on that occasion:

Teachings of Śrī Bhagavad-gītā

"Next to the Bible, the Gītā is the most widely distributed religious book in the world. Translation of the next few sentences is missing. See notes.

There are generally three types of men: the sāttvika (those who are spiritually inclined and who look inward and beyond the material), rājasika (those who are governed by passion and who are inclined toward fruitive material activity) and tāmasika (those who are inclined toward ignorance and who are attracted to grossness and inactivity). The Gītā has been analyzed by these types of intellects and also, of course, by those who are triguṇātīta (those who are beyond the confines of the three material guṇas, or qualities). How, therefore, can we understand the true nature of the Gītā? The speaker of the Gītā is Śrī Kṛṣṇa: 'Yā svayaṁ padmanābhasya mukha-padmādviniḥ sṛtā.' The more one enters into the heart of Śrī Kṛṣṇa, the more one can appreciate the significance of His teachings. If the listener should fail to enter into the heart of the Speaker, then he will tend to color the message with his own glasses, as it were. He will inevitably mold it to his own cast and render a commentary, which will be tinged by his own concocted imaginings. Without love, the permission for entry into the real meaning of the Gītā cannot be obtained. There are four types of love: that of the servitor, that of the friend, that between parent and child, and that of the lover. The indifferent onlooker cannot fathom the intimacy of the feelings of the servant for his master, the friend for his companion, the parent for his child and the spouse for his partner. The intensity of the attraction seems to rise in an ascending order. That is to say, each successive relationship contains all the elements of the preceding one. Thus, the words of Śrī Kṛṣṇa can touch the strings of the heart only of one who has established a relationship with Him, i.e., who is a devotee, who always belongs to one of the preceding four categories. Among them, the gopīs, the village damsels, occupy the prime position. Saturated with madhurya-rasa, there is nothing that they will not do for their beloved, Śrī Kṛṣṇa. Having given the most, and being the most surrendered to Śrī Kṛṣṇa, they have been given the most from Him. No one else has realized the bhāva (ecstatic state of spontaneous, uninterrupted, blissful loving feelings for Śrī Kṛṣṇa) and essence of Śrī Kṛṣṇa more than they.

The proud intellectual may very well be inclined to ask that since he possesses such apparently comprehensive knowledge of the world, then what is there that cannot be understood about Śrī Bhagavān by his own devices? However, the truth is that the circumference of man's knowledge is very much limited. The

intellect keeps going round and round in a circle of its own creation. The human intellect cannot extend beyond the confines of Nature:

nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena yam evaiva vṛṇute tena labhyas tasyaiva ātmā vivṛṇute tanuṁ svam

(Śrī Kaṭhopaniṣad, 2.23)

'God cannot be attained or realized by delivering lectures, by intellect, by becoming a great, erudite scholar. The Supreme Lord will reveal His own Eternal Form only to a bonafide, surrendered soul.'

yasya deva parā bhatkir yathyā deve tathā gurau tasyaite kathitā hyarthāḥ prakāśante mahātmanaḥ

(Śvetāsvatāra Upaniṣad, 6.23)

Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.

Śrī Bhagavān, the Cause of all causes, cannot be understood unless He so wishes and gives His blessings. Since there is no difference between Śrī Bhagavān and His bhakta, one who is not a seeker is incapable of receiving the message that is being transmitted. Such a person who tries to explain the Gītā only twists and turns within the parameters of a circle, which his own imagination has drawn. Even among seekers, there are differences, and accordingly there are differences in the levels of understanding among them.

All the scriptures describe in detail the relationship, the object of the relationship and the necessity of the relationship. The principles of God, man and māyā have all been discussed. A section of the Gītā states that man has expanded from Parā-Śakti, or the Superior Energy:

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām

jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat

(Bhagavad-gītā, 7.5)

Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.

In another section, the Gītā describes man as a part of Śrī Kṛṣṇa:

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ

manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati

(Bhagavad-gītā, 15.7)

The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

Thus, we can amalgamate the two explanations by stating that man is an expansion of the existence that is Śrī Kṛṣṇa. In the Gītā, Śrī Kṛṣṇa is the Personification of Supreme Knowledge, etc:

ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca (Bhagavad-gītā, 9.24)

'I am the only Master and the only Enjoyer of all yajñās (sacrifices).'

Some progress might be gained on the path to knowledge by worshipping

various gods, goddesses and ancestors, but that knowledge is always finite:

antavat tu phalam tesam tad bhavaty alpa-medhasam

devan deva-yajo yanti mad-bhakta yanti mam api

(Bhagavad-gītā, 7.23)

Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.

No matter what level is reached in the Brahmaṇḍa (the material cosmos), one has to come back to a previous level. There is always a state of recurrence. However, after realization of Śrī Kṛṣṇa, one becomes free from the cycle of birth and rebirth:

ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna mām upetya tu kaunteya punar janma na vidyate

(Bhagavad-gītā, 8.16)

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.

The pañca-mahā-bhūta (the five gross material elements, i.e., earth, water, fire, air and ether) along with the three subtle elements of mana (the mind), buddhi (the intellect) and ahaṅkāra (the ego, or false sense of identity) have evolved from the aparā-prakṛti of Śrī Kṛṣṇa (a force over and above mundane nature):

bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca ahaṅkāra itiyaṁ me bhinnā

prakṛtir aṣṭadhā

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat

(Bhagavad-gītā, 7.4-5)

Earth, water, fire, air, ether, mind, intelligence and false ego – all together these eight constitute My separated material energies.

Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.

Kṛṣṇa is eternal and His śakti (unlimited energy or potency) is also eternal. All creatures are eternal, being manifestations of and part of Kṛṣṇa's eternal śakti. Therefore, the relationship between Śrī Kṛṣṇa and the living entities is also eternal. Since the manifested is, logically, subservient to that which manifests, it follows that man is the eternal sevaka or servitor of Śrī Kṛṣṇa—His dāsa. Man absolutely requires the love and compassion of Śrī Kṛṣṇa—His prīti. This can only be obtained by means of devotion:

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ tato māṁ tattvato jñātvā viśate tad-anantaram

(Bhagavad-gītā, 18.55)

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.

The Gītā has enumerated different paths for differently inclined persons, namely karma (the path of works or actions), jñāna (the path of the accumulation of knowledge) yoga (the path of meditation) and bhakti (the path of devotion). Nonetheless, it should be noted that wherever the glory of works or actions has been adulated, it has been said that the river of one's works (the fruit of one's

endeavors) should fall into the ocean of Śrī Kṛṣṇa. All activities must be directed toward Him:

yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara

(Bhagavad-gītā, 3.9)

Work done as a sacrifice for Viṣṇu has to be performed; otherwise work causes bondage in this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

The same can be said regarding the Gītā's discussion of the subject of jñāna (knowledge). All knowledge should bloom into the flower of bhakti:

bahūnāṁ janmanām ante jñānavān māṁ prapadyate vāsudevaḥ sarvam iti sa mahātmatā su-durlabhaḥ

(Bhagavad-gītā, 7.19)

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

Speaking on the subject of yoga, the Gītā says that the yogī is greater than both the man of works and the man of knowledge. But still, yoga must culminate in the yoga of bhakti, which will connect the yogī (‘yoga’ means 'to yoke together' or 'unite') with Śrī Bhagavān:

tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ karmibhyaś cādhiko yogī tasmād yogī bhavārjuna

yoginām api sarveṣāṁ mad-gatenāntar-ātmanā śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ

(Bhagavad-gītā, 6.46-47)

A yogī is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogī.

And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself and renders transcendental loving service to Me – he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

The eighteenth and final chapter of the Bhagavad-gītā offers this concluding advice: One should surrender all of one's activities at the Lotus Feet of Śrī Kṛṣṇa and seek His shelter:

sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ iṣṭo 'si me dṛḍham iti tato vakṣyāmi te hitam

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru mām evaiṣyasi satyaṁ te pratijāne priyo 'si me

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

(Bhagavad-gītā, 18.64-66)

Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.

Always think of Me, become My devotee, worship Me and offer your homage

unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

The Tithi Puja Marking the Disappearance of Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda

On the anniversary of the disappearance of Śrīla Prabhupāda, Śrīla Gurudeva officiated over a special three-day religious convention from Monday 21 December through Wednesday 23 December 1964. Emanating from the holy lips of Śrīla Gurudeva, the explanation of Śrīla Prabhupāda's unique contribution to the divine cause filled the hearts of the listeners with great contentment.

Śrīla Gurudeva at Bhāratīya Saṁskṛti of Calcutta

Śrī Sītā-Rāma Sekseriyā, the President of the Bhāratīya Saṁskṛti of Calcutta, and two executives, Śrī Jagamohana dāsa Mundharā and Śrī Paramānanda Cūṛīwāla, extended a special invitation to Śrīla Gurudeva to deliver a lecture in their Saṁsad Bhavana at Cauraṅgī Road (Jawaharlāl Nehru Marg). This lecture, in Hindi, took place at 4 PM, 19 August 1965. The presented topic was "The Ontology of Śrī Kṛṣṇa." Śrī Oṅkāramala Jī Śarāf, Śrī Rām-Nārāyaṇa Bhojan Āgarwāla, Śrī B. P. Ḍālmiyā and others were greatly inspired by the erudite speech of Śrīla Gurudeva, which was based upon the sacred scriptures and infallible logic.

Chapter 11: Śrīla Gurudeva on His Mission in North India

Delhi

Śrīla Gurudeva, along with His godbrothers and other spiritual associates arrived together at the Delhi station from Calcutta on 19 April 1966.26 At the station, the devotees of the Delhi Maṭha and some prominent locals received Śrīla Gurudeva in a grand way, with flower garlands, the blowing of conch shells and enthusiastic saṅkīrtana. Arrangements were made for the stay of Śrīla Gurudeva and His associates at Gītā Bhavana, in Kamalā Nagar. Śrī Prahalāda Rāya Jī was the main driving force behind the arrangements made to facilitate the propagation of the teachings of Śrī Caitanyadeva at Gītā Bhavana, various sites in Delhi, and also at Pāhāṛgañj in New Delhi. From 20 April through 25 April, Śrīla Gurudeva delivered lectures to the learned. These took place each day, both in the morning and in the evening. On the morning of Sunday 24 April, Śrīla Gurudeva led a colorful nagar-saṅkīrtana procession through Kamalā Nagar, Śakti Nagar, Rūpa Nagar, etc. This unique pageant, winding its way through the various localities, evoked a tremendous, positive response. Hundreds thronged to glimpse the divine form of Śrīla Gurudeva lost in the ecstasy of singing and dancing.

Dehrādun

Śrīla Gurudeva and His entourage stayed at Gītā Bhavana in Derādun from 26 April through 4 May 1966. He was invited by the President of Gītā Bhavana, Śrī Sardāri Lāl Obarāya, and by the Secretary, Śrī Viśvanātha Savarwāla. At different centers, Śrīla Gurudeva intensively spread the teachings of Śrī Caitanya Mahāprabhu. Here, in Derādun, He also led nagar-saṅkīrtana and took the

wonderful procession throughout the streets of the city.

Jalandhara and the story of Mr. Pāṇḍe

The disciples of the Maṭha and its well-wishers organize a religious convention annually. The purpose is to hold a meeting of like-minded persons from Amṛtsar, Ludhiyānā, Hośiyārpur, Khānna and other places throughout the Punjab and Uttar Pradesh. "Saṅgha śaktiḥ kalau yuge:" In the Kali-yuga, the treasure of bhakti must be guarded by an organization of bhaktas (devotees). Without such an organization, the capital of bhakti will not be able to multiply. That is why there is a real need for such types of religious conventions. This is what compelled Śrīla Gurudeva to persevere with His mission, even in the face of illness. Śrī Sudarśana dāsa Adhikārī (Śrī Surendra Kumāra Āgarwāla) was the main person who organized a massive rally near the Māihīrā Gate at the Sanātana Dharma Mandir. From Thursday 5 May through Sunday 8 May 1966, Śrīla Gurudev graced the residence of Dr. Kailāsa Nātha Kāpur at Vikramapur. Other monks and devotees stayed at the Cintāpūrṇī temple and at the houses of nearby residents. At 8 AM, Sunday 8 May, Śrīla Gurudeva departed Sanātana Dharma Mandir for a huge, elaborate nagar-saṅkīrtana through the districts of Āḍḍā Hośiyārpur, Khiṅgrā Gate, Pañca- Pīḍa Cauk, Aṭāri Bazaar, Sudā Cauk, Reṇa Bazaar, Śekha Bazaar, Bhairo Bazaar and other places, and finally back to the Mandir.

On these preaching tours, Śrīla Gurudeva always had ready answers, accompanied by a smile, for the many who came to Him with different types of queries. The arrogant and the shrewd, who tried to bait Śrīla Gurudeva, never succeeded in making Him forget His smile. On the contrary, His replies always left them astounded. His calm and composed personality was a portion of the Divine. The wise never lose their composure under any circumstances. One particular example among many that could be cited is worthy of mention. At Jalandhara, Śrīla Gurudeva was staying at the house of Dr. K. N. Kāpur, which was not far from Śrī Sanātana Dharma Temple at Māihīrā Gate. The religious convention was to be inaugurated by Him at the temple at 8 PM. Śrīla Gurudeva, accompanied by Śrimad Bhakti Ballabh Tīrtha Mahārāja, was about to leave to attend the function when they were interrupted by the sudden arrival of notable

persons in a cavalcade of cars. These people insisted upon an interview, despite Śrīla Gurudeva's repeated reminders that many people, who had spent a great sum of money to bring Him there, were waiting at the convention site for Him. He also informed them that they were most welcome to join the gathering and that if they could not, they were welcome to call on Him the following morning. These visitors, however, claimed that they were scheduled to leave Jalandhara that very night. At this juncture, Dr. K. N. Kāpur returned home where he recognized one of the visitors to be an income tax officer named Mr. Pāṇḍe, and earnestly appealed to Śrīla Gurudeva to spare them at least ten to fifteen minutes of His time.

Śrīla Gurudeva then returned to His room and seated Himself. In a bellicose mood, Mr. Pāṇḍe led a verbal attack saying, "I do not believe in the existence of the ātmā or the Paramātmā. I do not admit to the reality of anything that I cannot see or touch. I have come to You with twenty questions."

Śrīla Gurudeva, smiling and without showing the least bit of irritation, started writing the questions down. This alone took about fifteen minutes. If at least five minutes were to be devoted to answering each question, then yet another one hundred minutes would be required to answer all the questions. However, Śrīla Gurudeva did not have another minute to spare. When He stood up and politely requested the visitors to try and return the following morning, Mr. Pāṇḍe suddenly burst forth saying, "Svāmījī, I am greatly disturbed. My mind is restless. Tell me something quickly. Give me a mantra that will calm my nerves."

Śrīla Gurudeva then broke into a broad smile and said, "Pāṇḍe Saheb! You are misleading me."

Taken aback, Mr. Pāṇḍe again fervently repeated that his mind was truly tossing and turning and that he was not misleading anyone.

Śrīla Gurudeva now explained to him, "Pāṇḍe Saheb! Does your mind even exist? By your own declaration, you cannot admit to the existence of something you can neither see nor touch. Can you see your mind? What is its shape? What colour is it? Is it black or white? Is it hard or soft? Since you can neither see nor touch it, obviously it must not exist. It follows, therefore, that rest and unrest of the mind cannot be an issue if the mind itself is non-existent."

Pāṇḍe Saheb replied instantly, "Although I can neither see nor touch my mind, I

know of its existence through the action of thinking."

Śrīla Gurudeva then replied, "Pāṇḍe Saheb, you have answered your own question. Just as the mind can be experienced by the stream of thoughts, despite the fact that it cannot be grasped by either sight or touch, so also do I know that I am a spark of the fire of sat-cit-ānanda (eternal existence, knowledge and bliss) because I want to exist eternally, I want to know eternally and I want to be in bliss eternally. Thus, behind the self, or ātmā, is the Super-Self, or the Paramātmā. One has to be qualified to obtain the darśana of the ātmā and Paramātmā. They can be experienced only by the worthy. What is the true value of these perishable, material senses? Even a slight injury to the eye or ear cuts off the world of sight and sound. If such a learned person as you says that the material world, dependent upon these perishable senses, is real, then where will lesser mortals like us go? It is only by the grace of God that it is possible to spontaneously and directly perceive reality."

The importance of Sambandha-jñāna

In 1954 after a lecture on Śrīmad-Bhāgavatam, one elderly lady approached Śrīla Gurudeva with a question. This highly relevant question was as follows:

“For the last fifty years without fail, I have been coming to the temple, taking darśana of the holy Deities, attending ārati ceremonies, circumambulating the temple, singing kīrtana glorifying Śrī Hari and listening to the Bhagavad-gītā, Śrīmad-Bhāgavatam, Rāmāyaṇa, etc., whenever the opportunity arises. Now I am old and unfortunately, despite all this, not a grain of devotion or love for Sītā-Rāma has sprouted in my heart. Instead, the pull of attraction for my children and grandchildren has increased. If love for Bhagavān has not grown under these circumstances, then what could be the use of such practices and disciplines?”

Śrīla Gurudeva was very pleased to hear this particular question. He announced to the gathering that since everyone should be there to hear the reply, he would therefore give it the following day.

The next day, before speaking on the scriptures, Śrīla Gurudeva asked the elderly

lady whether or not she had ever requested anyone to explain the true identity of Śrī Sītā-Rāma, her own self, the world and her relationship with Śrī Sītā-Rāma. Had she, instead, attended the temple as a matter of course without feeling the need to be inquisitive?

Śrīla Gurudeva said, "Without awareness of any relationship, love for Bhagavān cannot be experienced. It is the knowledge of relationships that gives birth to love. Even in our day to day lives, whenever someone desires to know our identity, we rattle off a string of relationships such as: 'I am the child of that mother or father,' 'I am the mother or father of that child,' 'I am the husband or wife of that person,' etc. Carrying with us the concept that our identity is comprised of such mundane types of relationships, we visit the temple, view the Deities, participate in hari-kīrtana, listen to hari-kathā and go through the motions of observing various religious practices. However, we find that these observances do not take us to Śrī Hari, but instead, root us ever more firmly in our family and friend relationships. These works are puṇya, or dharma (actions performed for future merits). They are not bhakti, or devotion. The false ego drives man to fruitive activity. This petty ego must be discarded. However, our real ego—'I am an eternal servant of the Supreme Lord'—should remain. 'I belong to this world'—with this false knowledge, we work for our wife, child, etc. Even when we visit the temple, it is for the interest of this false self and for all that is seemingly connected with or related to it. We do not go to the temple for Śrī Bhagavān. Thus, it is only natural that we display the tendency to follow the dictates of our ego, falsely thinking that therein lies our self-interest.

"The day I realise that I belong to Śrī Bhagavān and that all my relationships are with Śrī Bhagavān, then my real self will become manifested, and spontaneously, all my actions will be for Śrī Bhagavān and Śrī Bhagavān alone. Identifying my interests with those of Śrī Bhagavān, I will then surrender myself and all that belongs to that self to Śrī Bhagavān. Only in that specific situation is love and devotion for Śrī Bhagavān possible. The grace of the bonafide guru or preceptor will enable us to realise to whom we are actually related. Prior to this knowledge of relationship, it is not possible to have any idea of Śrī Bhagavān. When we do not exert much effort to understand the nature of this relationship, our realisation is understandably delayed. After establishing this relationship, we can start our sādhana (abhidheya or spiritual practices) and begin to understand our real needs (prayojana). The scriptures of sanātana-dharma and all the wise sages have discussed three important points in great detail: (1) sambandha, the conditioned soul's relationship with the Supreme Lord, (2) abhidheya, the

regulated activities for reviving one's relationship with the Supreme Lord, and (3) prayojana, the ultimate goal of life to be attained by the conditioned soul, i.e., kṛṣṇa-prema, love of God.

"In spiritual life then, the first step is toward sambandha-jñāna—knowledge of relationships."

Hośiyārpur, Ludhiyānā and Caṇḍīgaṛh

The divine personality of Śrīla Gurudeva broke down the forts of Māyāvādism, and invitations poured in as hundreds thirsted for the message of śuddha-bhakti of Śrīman Mahāprabhu. Śrīla Gurudeva agreed to proceed to Hośiyārpur, Ludhiyānā and Caṇḍīgaṛh. From Friday 13 May to Tuesday 17 May 1966, He stayed at Śrī Hari Bābā's Śrī Saccidānanda Āśrama at Hośiyārpur. From Wednesday 18 May through Sunday 22 May, He stayed at Śrī Elaicgira Temple, and from Wednesday 25 May through Sunday 29 May, He stayed at the Śrī Sanātana-dharma Temple, Sector 23 at Caṇḍīgaṛh. Accompanied by His spiritual associates, He preached far and wide. Many notable, learned personalities were greatly inspired by hearing hari-kathā from the lotus lips of Śrīla Gurudeva.27 The general public also became aware of the flow of spiritual energy via the medium of public chanting processions at each of the above-mentioned venues.28

At the Civil Lines of Ludhiyānā, in the āśrama of Śrī Daṇḍī Svāmī Jī, there was a three-thousand-strong gathering. Seeing the competition among the listeners to help those who were suffering the effects of the scorching heat, Śrīla Gurudeva remarked, "Nothing could be more wonderful than this competition to lessen the sufferings of others and to increase their happiness. If such feelings awaken in the heart of each individual, then true peace and harmony will be able to prevail in society."

At Caṇḍīgaṛh, Sikh Guru Śrī Santa Jī cordially and reverentially welcomed Śrīla Gurudeva and His saintly associated while making arrangements for the worship of Śrī Guru Granth Sāheb and Bhagavān Śrī Kṛṣṇa. Within the context of a meeting, Śrī Santa Jī and other participants were full of reverence for Śrīman

Mahāprabhu, expressing this in the form of tributes and offerings. Everyone was charmed by the humble grace of Śrīla Gurudeva.

The 84 Krośa (approximately 168 Miles) Parikramā of Vraja Maṇḍala: Saturday 29 October through Monday 28 November (Haimanti Rāsa Pūrṇimā), 1966

Śrīla Gurudeva had arranged for the circumambulation of Vraja Maṇḍala by means of camping in the woods and following the trail, to the accompaniment of nagar-saṅkīrtana. In those days, two sets if tents were carried. One preceded the pilgrims so that the camp was ready when they reached the site. Śrī Bhagavān's temple and courtyard were also made ready at that location. Separate arrangements were made for the men, women and celibates. All this involved massive planning, as the campsite would eventually take on the appearance of a small township. There were tents erected especially for storage and cooking. Arrangements were made for lighting and for first aid, if needed, and there were also doctors and guards. For the city dwellers, it was a pleasant and adventurous experience. The woods themselves were not entirely without cause for fear, but all were firmly established in the faith that Śrī Kṛṣṇa was their protector and guardian. As a matter of fact, indeed they were protected under all circumstances by Śrī Kṛṣṇa and His direct representative, Śrīla Gurudeva. Those who had ventured on this parikramā on foot with Śrīla Gurudeva (the pilgrim spots dotted inaccessible areas that could not be reached by either carts or buses) were to be considered most fortunate. On such a pilgrimage as this, seeming hardships did not appear to be so.29

On the occasion of Utthānaikādaśī Tithi, after observance of guru-puja, the journey started from Brahmāṇḍa Ghāṭha and halted for the night at Fatecānd Dharmaśālā. The next day (dvādaśī) the party reached Vṛndāvana via Bhātarol. The devotees of Calcutta boarded the Tufān Mail on Thursday 27 October 1966, and reached Śrī Mathurā Dhāma the following day. Devotees from different parts of India converged at Mathurā. Arrangements for their stay were made in Helangañj Dharmaśāla at Vṛndāvana Darjā.

This place is popularly known as “Fatecānd Dharmaśālā.” On 29 October (Śrī Kṛṣṇa Śāradīyā Rāsa Pūrṇimā), the parikramā started out from Mathurā Dhāma, the holy birthplace of Śrī Kṛṣṇa. It then touched Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadirvana, Vṛndāvana, Bhadravana, Bhāṇḍīravana, Vilvavana, Lauhavana and Mahāvana. Finally, on 28 November (Haimantaki Rāsa-Pūrṇimā Tithi), the circumambulation was complete when the devotees reached Śrīdhāma Vṛndāvana. Two hundred devotees had participated in this parikramā. At Vṛndāvana, the number swelled to include more followers. While touring the twelve sacred groves, Śrīla Gurudeva reached Śrī Nandagrām with His entourage on 12 November. On the following day, Śrīla Gurudeva attended to Śrī Govardhana Pūjā, which was performed with a veritable bounty of offerings. Śrī Annakūṭa Mahoṭsava was also observed in a grandiose way.

On Wednesday 23 November (Śrī Utthānaikādaśī Tithi), the anniversary of Śrīla Gurudeva’s appearance was duly observed in Brahmāṇḍa Ghaṭ. After bathing in the Yamunā River, Śrīla Gurudeva Himself officiated over the pūjā.30 Clothes and garlands, anointed with sandalwood paste, were presented as offerings. Agreeing to the requests of His spiritual colleagues, Śrīla Gurudeva took His seat and His followers were given the opportunity to touch His feet with flowers. Tridaṇḍi Svāmī Śrīmad Bhakti Lalita Giri Mahārāja officiated over pūjā and ārati amidst chanting of the glories of the Supreme Lord, Śrī Kṛṣṇa. (At this point the translator has left out a sentence, which mention the names Śrīman Giridhārī dās Bābājī, Śrīman Bhaktivedanta Nārāyaṇa Mahārāja (of Mathurā Śrī Keśava Jī Gauḍīya Maṭha), Śrīmad Bhaktivedanta Parjyaṭaka Mahārāja and Śrī Gokula dās Bābājī).

The next day, Śrīla Gurudeva’s appearance day anniversary was observed with great joy and celebration at Śrī Caitanya Gauḍīya Maṭha in Vṛndāvana. The Vaiṣṇavas of all the Gauḍīya Maṭhas of Vṛndāvana and Mathurā participated in the festivities. The Vaiṣṇavas indigenous to the region were also duly served. A religious meeting was held in the spacious courtyard of the Maṭha. Śrīla Gurudeva, Pūjyapāda Śrīmad Bhakti Prakāśa Araṇya Mahārāja, Pūjyapāda Śrīmad Bhakti Vicāra Yāyāvara Mahārāja and Pūjyapāda Śrīmad Bhakti Vikaśa Hṛṣīkeśa Mahārāja delivered talks on the worship of, and the necessity of, the guru. Each of His elevated godbrothers described how the infinite power of Śrīla Prabhupāda’s love and compassion had manifested itself in Śrīla Gurudeva. They also lauded His astounding success in spreading the message of Śrī Caitanya Mahāprabhu throughout North India, Punjab, South India and Assam.

Śrīla Gurudeva at Bolpur

In answer to an invitation from Śrī Sudhīra Kṛṣṇa Ghosh of Śantiniketana University, Śrīla Gurudeva and His group left Calcutta on Tuesday 28 June 1966 and reached Bolpur in the evening of that same day. The local bhaktas received Him at the station amidst rousing saṅkīrtana and cheers. Śrī Acintya Govinda Brahmacārī, Śrī Nityānanda Brahmacārī and Śrī Pureśānubhava Brahmacārī had been engaged previously to precede them in order to see to the details of the mission. Paṇḍit Śrī Lokanātha Brahmacārī and Śrī Madana Gopāla Brahmacārī accompanied Śrīla Gurudeva. From Wednesday 29 June through Friday 1 July, Śrīla Gurudeva gave spiritual discourses at the Śrīman Mahāprabhu temple, the Śrī Lakṣmī-Nārāyaṇa temple and at the residence of Śrī Rādhā-Kṛṣṇa Siṁha. He then elaborated upon the significance of the teachings of Śrī Caitanya at a religious convention held from Saturday 2 July through Monday 4 July at the Sarasvatī temple at Ukilpaṭṭi. Dr. Haripada Cakravartī, Professor of History, acted as president during the session. On the afternoon of Tuesday 5 July, Śrīla Gurudeva was invited to give a talk to the students of the Bolpur Degree College. Among these who had the fortunate opportunity to serve Him during His stay at Bolpur were Praṇata Pāl dās Adhikārī, Śrī Madhusūdana Rāya and Śrī Gaurāṅga Sundar De.

The local devotees explained that a professor of Viśva Bhārati University established the temple of Śrī Caitanya Mahāprabhu after suffering many hardships. Initially, he had not been a devotee, but he became a changed man after reading of the greatness of Śrīla Jīvā Gosvāmī in a book by Śrī Vrajen Śīla. He had discussions with many scholars, culminating in listening to the rhythmical rendering of Śrīla Kṛṣṇa dās Kavirāja's great biography, Śrī Caitanya-Caritāmṛta. With the hearing of this work of pure bhakti, a transformation came over him. He decided to dedicate his life to he dissemination the message of divine love of Śrī Caitanya Mahāprabhu. It is known that he maintained a desire to go to Calcutta to pursue detailed research on Śrī Caitanya-Caritāmṛta when, unfortunately, death intervened.

Chapter 12: The Annual Festival at Śrī Caitanya Gauḍīya Maṭha, 86a Rāsavihārī Avenue, Calcutta

The annual religious conventions were held at the Calcutta Maṭha from Wednesday 13 January through Sunday 17 January 1965 and again from Friday 7 January through Tuesday 11 January 1966.31 The following is an extracted from "Non-Violence and Love" as it was reproduced in Śrī Caitanya Vāṇī, 6th year, Volume VII:

Non-Violence and Love

The terms "violence" and "love" only apply to living beings or those conscious entities (jīvas) that experience joy and sorrow. Criminal charges are not brought against those who dissect or cremate dead bodies. One who loves or who is an object of love, and one who commits violence or who is a victim of violence—both are conscious entities. In a universe teeming with life, man accounts for only a small percentage of the total number of living beings. When we speak of violence and love, we generally refer to man and not any other form of life. Since man holds the highest position among all living beings, it is not incorrect to put greater emphasis on thoughts dealing with the welfare of mankind. The hate and violence done to the more evolved creature is more harmful and dangerous than that done to the less evolved being. Thus, it is more sinful to commit violence to a more evolved being. A person who has risen several steps is apt to fall more violently when pushed off a staircase than one who falls after having climbed only one step. Violence breeds more violence, with nothing of benefit to be gained. Those who do not want to invite violence should not commit violence. The Vedas sing, mā hiṁsyāt sarvāṇi bhūtāni: "Do not harm any living being." Modern science echoes this verse by stating, "To every action there is an equal and opposite reaction." The reactions to the violence of a highly evolved creature will be of a proportionately higher order. The burden of sin becomes heavy if violence is directed toward those living beings that are

benevolent and very useful, such as the cow and bull. Of course, it can be argued that without some sort of violence toward other living beings one could not exist, because life feeds on other life for survival:

ahastāni sahastānām apadāni catuṣ-padām phalgūni tatra mahatāṁ jīvo jīvasya jīvanam

(Śrīmad-Bhāgavatam 1.13.47)

"Those living beings that are without hands become food for those who have hands, such as man, and those that are without legs, such as trees and plants, become food for the four-legged; small living beings such as fish become food for larger living beings. In this way, one living being is food for another."

Even vegetarians incur sin by eating plants which most certainly also possess life. However, since plants are not very highly developed and hence are less conscious of their environment, the strength of the sin incurred is less. One cannot escape sin even by living on air alone because one still unknowingly kills countless numbers of germs. Given the nature of the situation, is any escape route possible? In fact, in the Bhagavad-gītā (3.13), the Supreme Lord Śrī Kṛṣṇa has shown just such a path:

yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt

"By taking only the remnants of yajña or sacrifices, the spiritually inclined are absolved of all sinful reactions. Those, however, who prepare foodstuffs intended solely for their own satisfaction partake of sin and sin alone."

Yajña vai viṣṇuriti śruteḥ: In the śruti-śāstra, Viṣṇu, the Absolute Truth, is described as Yajña (sacrifice), and one of His names is Yajña. Thus, one can become freed of all sins by partaking of viṣṇu-prasāda—foodstuffs that have first

been offered to Viṣṇu as per the scriptural guidelines.

Śrī Kṛṣṇa Caitanya Mahāprabhu has shown us a path that not only frees us from the sin of committing violence to other living beings, but also brings about their benefit. What exactly is violence? Violence is to attack the self-interest of a living entity. The real self- interest of the living entity is dependent upon identification of the true self of that living entity. The consciousness that manifests a particular identity, the absence of which causes the disappearance of that particular identity, is the true self. In the language of the scriptures, the true self is known as ātmā or soul. The ātmā is indestructible:

nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ na cainaṁ kledayanty āpo na śoṣayati mārutaḥ

acchedyo 'yam adāhyo 'yam akledyo 'śoṣya eva ca nityaḥ sarva-gataḥ sthāṇur acalo 'yaṁ sanātanaḥ

(Bhagavad-gītā 2.23-24)

"The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind. This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, present everywhere, unchangeable, immovable and eternally the same."

Although the living entity is conscious, it is not the cause of all consciouness, the Supreme Consciousness. The Supreme Consciousness does not depend upon anyone. On the contrary, all depend upon Him. The consciousness of each living entity is but a spark of that Supreme Consciousness and hence depends on Him. The existence of all living beings is dependent on Śrī Bhagavān, Who is the Cause of all causes; Śrī Bhagavān's existence does not depend upon any other living being. Śrī Caitanya Mahāprabhu defined the true nature of all living entities by saying:

jīvera ‘svarūpa’ haya——kṛṣṇera ‘nitya-dāsa’ kṛṣṇera ‘taṭasthā-śakti’ ‘bhedābheda-prakāśa’

(Caitanya-caritāmṛta, Madhya-līlā 20.108)

“It is the living entity’s constitutional position to be an eternal servitor of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord.”

A living entity (jīva) is poised in the middle of two potencies of the Supreme Lord Śrī Kṛṣṇa—His internal and external potencies. Thus situated, the jīva possesses the independence to interact with either one potency or the other. Although the jīva is a conscious entity, the minuteness of his atomic existence renders him prone to becoming overwhelmed by the external potency (māyā). When the jīva exercises his minute independence, he becomes easily enchanted upon seeing the external world of māyā. In this state, he begins to think of himself as the master and enjoyer of māyā. This is known as the material ego or jaḍa-abhimāna. Due to the jīva’s absorption in the material nature, certain feelings are developed. These are known as mana (mind), and the decisive faculty of the mind is known as buddhi or intellect. The trio of jaḍa-ahaṅkāra, buddhi and mana (false ego, intellect and mind) comprise the subtle body (sūkṣma- or liṅga-deha) of the jīva. The desires of this subtle body then gradually crystallise into the elements of the gross body.

The situation of the soul within the gross and subtle bodies can be illustrated by the following example. Suppose a person has acquired some property after having invested a lot of time and effort. Common sense tells us that he has not become the property, but that he is the proprietor of the property. It would not be intelligent to protect the property by harming the proprietor. In a similar manner, it is foolish to neglect the interest of the soul, only to direct one’s attention toward the pampering of the body and mind. The interest of the ātmā is the true interest of the jīva.

Only things of equal nature can trade or interact with one another. If we analyse the gross body, we find that it is composed of five elements: earth, water, fire, air and space (the ethereal element). These same five elements nourish the body,

and the body will eventually dissolve back into them. In the same way, ātmā requires ātmā. The ātmā sustains and nourishes the ātmā, and the ātmā finally rests in the ātmā. That ātmā, which is required by all ātmās, which nourishes them all and which is the final destination for all, is the Paramātmā—the Supersoul.

yato vā imāni bhūtāni jāyante yena jātāni jīvanti

yat prayantyabhisaṁviśanti tad vijijñāsasva tad eva brahma

(Taittirīya Upaniṣad 3.1.1)

"The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."

ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ

(Bṛhad-āraṇyaka Upaniṣad 4.5.6)

"One should always see, hear about, think of, and meditate on the Supreme Absolute Truth."

If the subtle and gross bodies are thwarted in their desires, subtle and gross forms of hatred and violence arise. One should understand, however, that the worst form of violence, and hence the greatest crime, is to frustrate and deny the true need of the ātmā.

Since one jīvātmā is not the cause of another jīvātmā, the pleasure of one does not lead to the happiness of the other; nourishing one does not lead to the satisfaction of the other. For example, one spark of light cannot sustain the glow

of another, but all sparks can be nourished by stoking the flame of their source lamp. Similarly, all living entities—sparks of consciousness—have emanated from the One Supreme Consciousness. Without satisfying the Cause of all causes, Śrī Hari, nobody can be satisfied or nourished. By ignoring the roots and watering only the branches, leaves and flowers, can a tree stay alive? In like manner, "watering" or nourishing individuals or even groups of living beings will be in vain if Bhagavān Śrī Kṛṣṇa is excluded. This is the essential mantra of the Vedic teachings: dharma-mūlam hi hari-toṣaṇam, "The essence of dharma is the satisfaction of Śrī Hari."

prīyatām puṇḍarīkākṣaṁ sarva yajñeśvara hari yasmin tuṣṭe jagat tuṣṭaṁ prīṇīte prīṇitaṁ jagat

In Śrīmad-Bhāgavatam, Prahlāda Mahārāja, being completely surrendered to the Lotus Feet of the Supreme Lord Viṣṇu, advocated the greatness of the ninefold path of devotion beginning with hearing the glories of Śrī Viṣṇu and chanting the Holy Names of Viṣṇu, for the pleasure of Lord Viṣṇu. The great sages of yore have also advised us to endeavour to please that Absolute Truth. Pure love (prema) is the love of the ātmā for the Supreme Being. He who is for the Whole is for all the parts of the Whole. That which attempts to hinder love for the Supreme Lord is known as violence. This violence acts against my interest as well as the interest of all. To love someone means to not harm him or his parts in even the slightest way. Thus, one who loves the Supreme Lord has genuine universal love, meaning he loves all living beings. In contrast to this, what some refer to as "universal love" turns out to be just another extended version of lust (kāma). The so-called "universal lovers" have, in fact, simply identified their own selfishness with the whole world. This may be understood as being merely an extended form of self-interest. They are ready to harm the rest of the world for the sake of their own selfish idea of the world.

The lover of Śrī Bhagavān, however, cannot nurse hatred for anyone under any circumstances. He has equal love for all, but his outward behaviour towards each person will differ, depending on the degree of manifestation of love for Śrī Bhagavān in each of these individuals. Violence and non-violence cannot be judged by external behaviour alone. If the father reprimands the son, it is not

reasonable to jump to the conclusion that the father hates the son. It is the love of the parent for the child that is the cause of the necessity for discipline. Not disciplining a child would, in fact, be harmful and hateful. The father has love and affection for all of his children, but he acts differently towards each of them according to their particular needs. The father may serve a tasty, rich meal to his healthy child, a gruel made of sago-barley to another, and a bitter extract of medicinal herbs to the child who has an upset stomach. The behaviour of the father differs from son to son, but his affection is the same for all of them. The power of digestion differs from one son to the other. They are served doses of paternal affection according to their individual capacities. Śrī Hanumānjī was a great devotee of Bhagavān Śrī Rāmacandra. His action of setting fire to Śrī Laṅkā, and thus of taking many lives, may apparently seem to be full of violence. Actually, however, there was not a trace of hatred and hence no real violence because Śrī Hanumān's actions were fuelled by love for Śrī Rāmacandra and nothing else. Ultimately, as a result, Śrī Hanumān's actions led to the true welfare of all. Without being done for the pleasure of Bhagavān Śrī Rāma, the wordly motives of wealth, women and fame would indeed have stained him with sin. The end justifies the means:

yasya nāhaṅkṛto bhāvo buddhir yasya na lipyate hatvāpi sa imāḷ lokān na hanti na nibadhyate

(Bhagavad-gītā 18.17)

"One who has no false ego, whose intellect is not clouded by mundane, material works, may destroy the whole world and yet not cause any actual destruction, or be destroyed."

Such a person has gone beyond the roles of the destroyer and the destroyed. In social customs, the killing of a human being is a ghastly sin. However, when this killing is done for a great or noble cause in warfare, the killer gets a reward and recognition for killing the enemy. On the other hand, when dealing with the world of petty self-interests, neither the victor not the vanquished gains any benefit. What is achieved from the love of the Whole, or Śrī Bhagavān, is conducive to the welfare of the self as well as all others. Thus, it is only by

means of bhagavad-prema (love for God) that real non-violence is possible. In ordinary parlance, non-violence indicates less violence, but in actuality, it is impossible to have true non-violence by excluding love for Śrī Bhagavān.

Chapter 13: The Founding of the Holy Temple of Śrī Caitanya Gauḍīya Maṭha at 35 Satish Mukherjee Road, the Installation of the Holy Deities and the Inauguration of the Hall for Saṅkīrtana

On Wednesday 25 January 1967, from 4 PM to 10 PM, a most holy ceremony was observed to the accompaniment of saṅkīrtana and readings from the sacred scriptures. This was held to mark the opening of the Śrī Mandir and Saṅkīrtana Bhavana at 35 Satish Mukherjee Road in Calcutta, under the primary officiation of Pūjyapādas Tridaṇḍi Svāmī Bhakti Bhūdeva Śrautī Mahārāja and Tridaṇḍi Svāmī Śrīmad Bhakti Pramode Puri Mahārāja. The rules and rites elucidated in the scriptures Sātvata Smṛti-Grantharāj Śrī Hari-Bhakti-Vilāsa and Śrī Haya-Śīrṣa Pañcarātra, etc., were duly observed at the Maṭha at 86a Rāsavihārī Avenue. Paṇḍit Śrī Baṅkim Candra Paṇḍā, Paṇḍit Śrī Vibhūpada Paṇḍā and Śrī Lokanātha Brahmacārī, Professor of Śrī Gauḍīya Sanskrit Vidyāpaṭha, also were participants. At 7:30 AM the following day. The installed Holy Deities, Their Lordships Śrī Śrī Guru-Gaurāṅga-Rādhā-Nayananātha-Jīu, were taken out on a beautifully decorated chariot in the midst of a colorful procession to the Maṭha at 35 Satish Mukherjee Road. Eight oil paintings of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura, Śrīla Gaura-Kiśora dās Bābājī Mahārāja, Śrīla Saccidānanda Bhaktivinoda Ṭhākura, Śrīla Jagannātha das Bābājī Mahārāja, Śrīman Madhvācārya, Śrī Rāmānujācārya, Śrī Viṣṇu Svāmī and Śrī Nimbārkācārya were also included in the procession and carried aloft separately with all due honor and reverence. After winding through the important thoroughfares of South Calcutta, the Holy Deities made a majestic and victorious entry into the new Satish Mukherjee Road temple at 11:15 AM. Śrīla Gurudeva performed the anointing ceremonies (Mahābhiṣeka) in the forecourt of the temple. After this, the Holy Deities ascended Their thrones and began Their holy reign. Vedic Brāhmaṇas from South India read from the Vedas. Vaiṣṇavas read from the Prasthānas (Śruti, Smṛti and Nyāya) and also from Śrī Caitanya Caritāmṛta. There was a massive gathering and thousands partook of many varieties of the Mahā-prasādam of the Lord.

An impressive religious convention was held from Thursday 26 January to

Wednesday 1 February, at the newly constructed Saṅkīrtana Bhavana. Śrīla Gurudeva had prepared the opening ceremony because His spiritual godbrothers were leaving the world one by one, and moreover His beloved Maṇikaṇṭha Bābu was ill. Although Maṇikaṇṭha Bābu was bed-ridden and unable to attend the functions, his joy knew no bounds when he received happy tidings of the events and was able to, at least, partake of the mahāprasādam. It so happened that on the evening of the following day, Thursday 2 February, All- Compassionate Śrī Gaura-Hari drew Śrī Maṇikaṇṭha unto Him. The sudden news caused grief to Śrīla Gurudeva. A garland from Śrī Bhagavān was placed upon Śrī Maṇikaṇṭha Bābu's saintly body and after offering blessings of eternal bliss to the departed, Śrīla Gurudeva comforted Bābujī's wife, son, daughter, other relatives and friends.

Śrīla Gurudeva had personally chosen the topics of discussion, one lecture of which is reprinted from Śrli Caitanya-Vāṇī below.

"The Necessity of Monasteries and Temples" (from Śrī Caitanya-Vāṇī, 7th year, Volume II, pages 26-30)

"To judge the usefulness of a thing or person, it is first necessary to find that thing or person's real identity. If we procrastinate or demonstrate indifference toward it, then it becomes impossible to enumerate its merit. No definitive conclusion can be ascertained by judging the mere externals only. It is for this reason that the ancient seers analyzed both the inner and outer forms of a substance before disseminating logical advice regarding its necessity. Today, intellectuals and scientists abound, but their main concern is to see to the needs of only an immediate nature. With this in mind, they offer their advice. Very few of this type of thinker present lasting solutions to problems, even after having made extensive, in-depth studies. The attention of the majority is unfocused with an eye for gaining profit, power and fame. Thus, they are noticeably silent when it comes to answers to major problems. Seeing that the gross majority will hop about with glee as soon as they can grab something gross, those giving advice will accordingly cater to their appetites with that which is appropriately loud and "catchy." Ordinary persons do not realize that the subtle is the cause behind the gross. The so-called learned, who are aware of this truth, for the sake of cheap

popularity, tickle the sentiments of the masses, and think themselves to have become demigods. The net result is that the people at large are deprived of any lasting, long-term benefit.

That which is conscious, above that which is unconscious, can discern between what is required and what is dispensable and can speak about pain and pleasure. Happiness and unhappiness, good and bad are not applicable to that which is without consciousness, and lacks any feelings. Man possesses the highest degree of sensitivity in comparison to insects, worms, birds, beasts and all others that inhabit the earth, sky and water. Thus, we refer only to man, to the exclusion of all other creatures when discussing the topic of needs and requirements. What do we really need? What, if acquired, would provide us with lasting happiness? Presently, efforts are being made by politicians, sociologists, economists and religious leaders representing countries across the globe to make man happy. The politicians prescribe a variety of medicines such as monarchy, democracy, socialism and communism. Each view us backed by innumerable arguments. The economists vary in advocating capitalism, socialism or communism. Some sociologists want man to unite globally as one race, while others would like to see geographical units of social groups based upon heredity. Still others argue for a society categorized according to qualifications and works. The religious and moral guides flounder when it comes to the acceptance or denial of the existence of God. There are many divisions and subdivisions to be found within this maze of views.

It is difficult to understand those who deny the existence of God, and yet harp on about moral values. If the existence of Īśvara (Causal Consciousness/Pure Consciousness) is rejected, then that which is gross and without consciousness becomes the primary cause. This is not supported by logic as has been analyzed in the scriptures. The existence and activity of each individual cannot stand on its own without the principles of existence and knowledge (cit-tattva) supporting it. That which is not conscious cannot engage in activity or even possess a sense of engaging in activity or work. The touch of the conscious makes it appear as if it were working: "Agni śaktya lauha jaiche karaye jāraṇa." (Translation?) Thus, it must be admitted that whatever is active must have consciousness behind it. At this point, it may well be asked, "Is the consciousness of creatures the primary consciousness?" Is it the Causal Consciousness? Other than this type of consciousness, is there anything else? If this consciousness is at the root of everything, then it should be one in its omniscience, omnipotence and in its control over each atom. We can clearly see that the preceding attributes are

absent in any of the individual living entities and thus, no particular individual among the ordinary living entities can be said to be the One Causal Consciousness. The living are different from the non-living due to the presence of consciousness. The opponents of this philosophy may now present a counter argument by saying that if each is a part of the Infinite, then each individual should also be infinite. Since we observe that the ordinary living entities are not omnipotent, etc., then they must also not be infinite. All creatures are of and from (aṁśa) the aspect of Śrī Bhagavān known as prakṛti. In some instances, prakṛti manifests in a similar way to Śrī Bhagavān, and hence comes to be mistaken for Him. The One Supreme Being is All Existence, All Knowledge and All Bliss (Saccidānanda). The prakṛti of all creatures is a part of the prakṛti of Saccidānanda. Man is neither saccidānanda nor Śrī Bhagavān. He is relative in manifestation. Since the living beings are part of the prakṛti of Śrī Bhagavān, this relationship with Him never ceases and hence the differences between Śrī Bhagavān and the innumerable living entities are also eternal. Since cit, or consciousness is distinct from acit, or non-consciousness, the acit mind flows ever outwards. Thus, there is an eternal play between Īśvara Śrī Kṛṣṇa and His manifestations, the innumerable jīvātmās: between cit and acit. This is based on infallible logic and sound philosophy. The cetan, or conscious entity, manifests itself through desires, actions and emotions. These are absent in that which is not conscious. Wherever the forces of will, activity and responsiveness are present, the existence of personality is to be admitted. Thus, consciousness, consisting of both will and action, is present in the individual. Keeping this in mind, one can clearly see that Śrī Bhagavān Himself is not without personality. Due to our mundane, material conditioning, we have formed a conception of personality, which is inherently limited. To impose this notion beyond the confines of prakṛti is ignorant and unreasonably whimsical. Cit, acit, the various defining features, all cause and activity, without any divisions whatsoever rest in the one non-dual concept of the Infinite Personality of the Supreme Person—Bhagavān Śrī Kṛṣṇa. From Him, all evolves, by Him, all is sustained and into Him all involves. Thus, the welfare and happiness of all creatures is derived from Śrī Kṛṣṇa, is maintained by Him and is absorbed into Him. Śrī Kṛṣṇa is the Cause of all causes. The pleasures of man are relative. Thus, by seeking the happiness of the Whole Who is Bhagavān, Śrī Kṛṣṇa, the parts of the Whole also become happy and full of bliss.

If, for the so-called good of mankind, the politicians, economists, sociologists and moralists exclude Śrī Bhagavān or exhibit indifference toward Him, then the rules and laws which they enunciate will not bring about lasting happiness. On

the contrary, only different types of indigestion will follow the changes in the menu! The general masses tend to imitate the example of the leaders. If the leaders exclude Śrī Bhagavān from their agenda of education and activity then very rapidly, the ordinary folk will also adopt that policy, thinking it to be the current trend. A tooth and claw reign of competition will lead to chaos. None will escape unharmed. All will be deprived of true, long-lasting peace and happiness. Śrī Caitanyadeva made His appearance in a society torn apart by strife and conflict. Instead of attempting to tackle each petty knot, He brought everything under one umbrella. His own life setting the example, He inspired His countrymen to focus all their theories and principles on that one pivot, Śrī Bhagavān, and to do everything out of love for Bhagavān Śrī Kṛṣṇa. The masses may very well be ignorant of the central pivot of one's life and of the glory of God; they may very well chase after what tickles them into laughter for the time being. However, the intellectuals and heads of society who are aware of the real situation cannot disregard the discernment of the good as opposed to the bad or demonstrate negligence toward the pangs of conscience. They cannot afford to cater to the base, vulgar and harmful passions, fuelling them, causing harm and damage to the masses. Rather, fulfilling their actual responsibility, they will lead the ignorant to a continuously evolving path which will nourish their real needs and which will never cease to bring the happiness of love for Śrī Bhagavān. In this way, men so wise will be performing the greatest form of charity and friendship. Like the affectionate mother who disciplines and directs the playful child toward his studies, like the loving parents who sometimes display anger when they are actually thinking of the future welfare of the child, so too should the guardians of society see to the true welfare of the people, sift the good from the bad, sow the seeds of love for the Self in the self and gradually wean them from the low and vulgar toward a co-operative form of welfare that includes all for all times.

The followers of Śrī Caitanya have realized that bhakti, or devotion to Śrī Kṛṣṇa, is the only reality that benefits all levels of mankind. Thus, they have endeavored to their utmost to plant the roots of bhakti in society. The nectar of Śrī Caitanya's immortal love and compassion flowed through His spiritual brethren, Śrī Rūpā-Sanātana and the other Gosvāmīs along with their three followers, Śrī Śrīnivāsa, Śrī Narottama and Śrī Śyāmānanda Prabhu. In this way, following the system of guru-parampara (lineage of teachers and disciples), Śrī Caitanya's love also flowed through Rasik-Mauli Śrī Viśvanātha Cakravartī, Vedantic Ācārya Śrī Baladeva Vidyābhūṣaṇa and later, through Śrī Gaura- Śakti Śrīla Saccidānanda Śrīla Bhaktivinoda Ṭhākura, Śrī Gaura-Karuṇā-Śakti Śrīla

Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura and others, it continued, and is still ceaselessly continuing, to flow. Śrīla Sarasvatī Ṭhākura spread the message of Śrī Caitanyadeva not only in undivided India, but also throughout the entire world via the medium of disciplined, holy ācāryas who taught by means of personal example. During the course of this mission, He founded sixty-four Maṭhas (temples) both in India and abroad. After His disappearance from our midst, His disciples, in keeping with His wishes and with the welfare of mankind in mind, established over another hundred temples.

It is the company that one keeps that propels him toward either the good or the bad. Man's tendencies are given impetus by his friends and associates. There is no other shortcut to a change for the better other than seeking out the association of the holy. That is why the Aryan Ṛṣīs and Ācāryas of ancient India dotted the landscape with aśramas, monasteries and temples. Here, the holy flame was kept alight. The seekers of truth had the opportunity to delve into the scriptures in the company of the holy, who were leading lives of austerity and discipline. The image before them was the personification of compassion, Śrī Kṛṣṇa. The world was showered with goodness and joy.

All living things strive for happiness, each according to his level and station. To banish evil and to establish good, many laws are enacted. Money is earned, either honestly or dishonestly. Many hardships are endured to gain an education and much attention is directed toward bringing about social reform. Thus, it is natural to have an eager curiosity to know exactly what happiness might be. Does happiness possess a real existence of its own or is it a mere bundle of feelings that are triggered by vibrations of the material senses? Sage Nārada has stated, "The form of the ātmā is the form of happiness." By using the word "ātmā," both jīvātmā and Paramātmā are indicated. Śrī Bhagavān is the cause of ātmā. Thus, the root of all happiness is Śrī Bhagavān. Śrī Bhagavān is non-dual knowledge. Ātmā, being the form of atomic happiness (aṇu-sukha-rūpa), seeks out the original all- pervading ubiquitous happiness (vibhu-sukha-svarūpa) of Śrī Bhagavān and savors it with joy. The atomic, microcosmic personality and the Universal, Macrocosmic Personality are both, first and foremost, persons. Thus, happiness has an identity. This identity is not mundane or temporal. It is at the transcendental level of the spirit. Happiness belonging to this realm is over and above the material senses. What we perceive on the temporal, earthly plane is but māyā, or the shadow of the cinmaya-sukha. Those who desire genuine

happiness know that the essence of happiness cannot be relished from an imitative reflection (the shadow world of māyā). Instead, they search for the transcendental personification of sukha, the personification of true bliss, Śrī Kṛṣṇa. Their advice to us is to seek out Śrī Kṛṣṇa. He is their only path. He is their one goal. They are the sevakas of Śrī Caitanya Gauḍīya Maṭha. They know that the real welfare of all creatures rests at the feet of Śrī Kṛṣṇa. Armed with this supreme knowledge, how could their behavior be tainted by hypocrisy in any way? If it were otherwise, how would they be able to show the way to others? Śrī Caitanya Gauḍīya Maṭha follows the rules and teachings of Caitanyadeva, which are non-different from those in Śrīmad Bhāgavatam and those of Pāñca-Rātrika mārga. Due to their proper understanding, they never offer advice contrary to these teachings, as doing so would lead one to a road long and uncertain. The life essence of Śrī Caitanya Gauḍīya Maṭha is devotion to Śrī Kṛṣṇa. If such maṭhas did not exist, then lesser mortals striving and seeking, like us, would not have the opportunity to partake of the nectar flowing from Śrī Kṛṣṇa.

If reliable and dependable centers were not there for observing spiritual disciplines favorable to the realization of Śrī Bhagavān, society would become ever more confused and lost in the labyrinth of religions centered around the material body, mind or other such illusory concepts. This fact can be illustrated by what happened during the first part of the independence movement in India. At that time, there was a dearth of indigenous, genuine khādi materials (a type of cotton). Taking advantage of this, dishonest traders passed off Japanese imitation goods as Indian khādi, creating loss for the common people of our country. Similarly, if genuine spiritual centers, maṭhas or temples are absent, people will spend their valuable time and energy on adulterated organizations, falsely stamped with the name of Śrī Bhagavān. That is why there is an urgent need for setting up such temples of devotion to Śrī Kṛṣṇa. This is especially true today, at a time when man has sacrificed virtually all religiosity and values, has become licentious and has adopted a firm resolve to do harm to both himself and to the rest of society.

Those who take shelter of such a bonafide maṭh do not engage in futile endeavors of indulgence or renunciation. Rather, they are prone to discern between what will please Śrī Bhagavān and what will not. They follow the path delineated by the scriptures and by those who are saintly. They are constantly alert to that which is to be rejected. The path of bhakti is more easily traversed by one who rises above the tendency toward arguments and debates. Leading a

simple type of existence or having an aversion to wealth and property are, in and of themselves, insufficient to reach the final goal. Only the association of the bhakta will bring about bhakti that will nourish and sustain the true seeker. The seeker of bhakti may hail from any class of society, and be of any age or stage in life. However, by rising above such temporary identifications and entanglements associated with the bodily conception and by keeping the company of śuddha-bhaktas (pure devotees), one may gradually begin to savor the love flowing from Śrī Bhagavān. The association of the Sādhu (the Holy) and the Śreṣṭha (the Topmost) can only be achieved by means of sincere, undiluted service (seva).

The Śrī Caitanya Gauḍīya Maṭhas are not only places for observing the disciplines of bhakti, but they also serve to spread and multiply bhakti. The maṭhas provide peace and shelter to those who are restless, who are wounded by the cruel whiplashes of the material body, mind and elements, and scorched by the fire of life as a householder. At the maṭh, there is happiness and bliss. Thus, the necessity of such types of spiritual institutions has been admitted by all cultures since time immemorial. However, the very same maṭhas or temples will be the cause of the bondage and downfall of those who, being aware of their real purpose, utilize them for their own enjoyment and sense gratification. Confounded by the enchantment of wealth, comfort and power, the hypocrites who grab for themselves that which is meant for Śrī Vigraha, Śrī Gurudeva and the monks and devotees, who resort to deceit and falsehood in the name of Śrī Hari, are forever deprived of partaking of the real fruits of the Maṭha. On the other hand, those who earnestly seek Śrī Kṛṣṇa, who serve Śrī Kṛṣṇa, can never come to any harm. Śrī Hari, with His deep love and compassion for the seekers and sevakas, will always show them the right path and will always see to it that they can sip His divine nectar. If we stay away from maṭhas and mandirs because of the sly and the shrewd who sometimes misuse them, then only we miss out on the opportunity provided by these centers, because actually the monasteries and temples themselves are not actually affected in any way. Today, the need for such spiritual centers is all the more urgent because, all over the world, man’s greed and lust seems to know no bounds. Interest in the scriptures has reached an all-time low. Values and morals are trampled underfoot. There is no respect for one another and an orgy of hatred and violence seems to have intoxicated the masses. My fervent prayer at the feet of Śrī Hari is that may many such oases of spiritual shelter spring up, whether Hindu or not.”

Chapter 14: Śrīla Gurudeva's Continued Preaching Throughout North India

Out of compassion and for the benefit of those who remained averse to Śrī Kṛṣṇa, Śrīla Gurudeva suffered many hardships and irregularities as He toured North India, braving the intense heat for nearly two months. Many westerners were also greatly inspired by Him. Turning away from māyāvādī (impersonalist) philosophy, they sought initiation under the shelter of Śrī Gaurāṅga. It is no easy task to uproot the foundations of Māyāvādism, whose strongholds are embedded in anti-devotional principles. It takes strong, infallible logic and reason to flood them with the soothing waves of pure bhakti. Śrī Gaura performs such miracles for His own kith and kin. The tall, divine form and visage of Śrīla Gurudeva instantly appealed to the people wherever He went in North India. His divine words totally won them over. Many were surprised to see the highly educated, the highly placed and the affluent forget all convention and normal decorum as they followed Śrīla Gurudeva through the thoroughfares, loudly chanting, "Nitāi-Gaurāṅga!" A divine intoxication gripped them. The ecstatic welcome that the citizens of Punjab extend today to the devotees of Śrī Caitanya is due to the activities of Revered Śrīla Gurudeva. The ācārya of the Śrī Rādhā-Ramaṇa temple at Vṛndāvana, Śrīmad Atula-Kṛṣṇa Gosvāmī, opined that hitherto he had not come across such a giant among spiritual personalities.

On Monday 10 April 1967, Śrīla Gurudeva, along with His spiritual associates, started from Calcutta by Amṛtsar Mail. He reached Amṛtsar on the morning of the 12th and was given a warm welcome with flowers, flower garlands and rousing saṅkīrtana. Śrīla Gurudeva then preached throughout Jalandhara, Hośiyarpur, Ludhiyana, Jagaddhrī, Āmbāla, Delhi and Dera Dun through 9 June. In this all-encompassing mission of preaching the words of Śrī Caitanya, many devotees worked closely with Śrīla Gurudeva.33

The founder of Saccidānanda Āśrama at Hośiyarpur, Śrīmad Hari Bābā, is considered first among the religious leaders of Punjab. Śrīla Gurudeva met him for the first time at Jalandhara city, and was charmed by his humble and compassionate demeanor. Many were surprised to see such a personality touch the lotus feet of Śrīla Gurudeva. He repeatedly invited Śrīla Gurudeva to His

āśrama, stating that due to his attraction to Śrīman Mahāprabhu, he had been preaching His life and teachings to the best of his ability. Śrīla Gurudeva had complied with his request by staying at the āśrama with the other monks and delivering spiritual lectures. Since that time, whenever the monks of Gauḍīya Maṭha go to Hośiyarpur, they rest at this comfortable āśrama, whose surroundings are idyllic.

Śrīla Gurudeva had been requested to inaugurate a huge peace rally at Hātni-kuṇḍa, situated on the banks of the Yamunā River, about twenty-five miles from Jagaddhrī. All were overwhelmed by His inspired discourse on Śrīman Mahāprabhu. Śrī Vyāsajī of Hṛṣīkeśa served as president at the rally. Mahā-Maṇḍaleśvara Śrī Prakāśānanda Jī of Haridvāra Nirañjanī Ākhḍār, Śrī Śaṅkarācarya of the Jośī Maṭha, Śrī Svāmī Gavānanda Jī of Śrī Kṛṣṇa Bodha Āśrama and many others attended this gathering.

Major General Śrī Sāmser Siṁha Jī of Āmbālā, Śrī Nanda Kiśora C. E. (proprietor of Hargulāl and Sons Engineering Company), Dr. Kāpur and others were drawn to Śrīla Gurudeva and His nectarean words. Śrī Nanda Kiśora Jī could not hold back his emotions. In front of everyone, he said that hitherto he had not heard such moving words and that this was the first instance in which he had bowed his head to anyone.

Among the others who were unable to resist the persuasive aura of Śrīla Gurudeva were Śrī G. S. Mathur, C.O.P.S. of Dehrā Dun and other notables of the Tagore Cultural Society.

Śrīla Gurudeva at the Ratha-Yātrā Festival in Śrī Bhuvaneśvara and Śrī Puruṣottama Dhāma

On Tuesday 4 July 1967, Śrīla Gurudeva, along with sannyasis, vanacārīs, brahmacārīs, and gṛhastas totaling about one hundred fifty, left Howrah Station

at 10 PM by Mādrāj Jantā Express in a reserved carriage. At 11 AM the following day, they reached Bhuvaneśvara. They stayed at near Bindu Sarovar. The local pāṇḍās helped to organize their visits to Śrī Gaṇeśa Mandir, Śrī Lakṣmī-Nṛsiṁha Mandir, Śrī Bhuvaneśvara Mandir and Śrī Ananta Vāsudeva Mandir, as well as to touch the waters of Bindu Sarovar to the rhythm of saṅkīrtana. After partaking of the midday meal at Bhuvaneśvara, Śrīla Gurudeva and the others went by bus to the Śrī Jagannātha Mandir at Puruṣottama Dhāma and reached there near Dudhwālā Dharmaśāla at about 9 PM. There were others who followed by train with Śrī Narottama Brahmacārī. As per prior arrangement, and in accordance with the wishes of Śrīla Gurudeva, Tridaṇḍi Svāmī Śrīmad Bhakti Vilāsa Bhāratī Mahārāja, Tridaṇḍi Svāmī Śrīmad Bhakti Vilāsa Hṛṣīkeśa Mahārāja, Śrīmad Jagamohana Brahmacārī Prabhu, Śrī Nārāyaṇa Mukhopādhyāya Prabhu, along with Paṇḍā of Purī Śrī Gopīnātha Khuṭiyā and his chaḍidār (holder of his staff) had already arrived. All the first floor rooms of Dudhwālā Dharmaśāla had been reserved. Some of the festival participants even occupied rooms on the ground level. The evening religious sessions were held in the ground floor courtyard. Every day, Śrīla Gurudeva headed a procession to the beat of the drums and cymbals of Śrī Hari-nāma saṅkīrtana, taking darśana of all the holy sites. One day, at Āṭhārnāla, the devotees performed pūjā to the holy lotus feet of Śrīman Mahāprabhu. Many devotees converged at Purī from different parts of India and the numbers kept on swelling.

From Wednesday, 5 July to Friday 14 July, darśana of Bhuvaneśvara and a ten-day parikrama (circumambulation) of Purī to mark the occasion of Ratha-Yātrā (Lord Jagannatha’s procession of the chariots) were completed. Celebrations were held at Dudhwālā Dharmaśāla to mark the appearances of Śrī Gadādhara Paṇḍit Gosvāmī and Śrīla Bhaktivinode Ṭhākura on Friday 7 July. The next day, a large saṅkīrtana procession proceeded to Śrī Guṇḍicā Mandir, observing the rites of Śrī Mārjjana-Tithi.

On Sunday 9 July (Ratha-Yātrā Tithi), Śrīla Gurudeva and His followers preceded the beautiful chariot of Śrī Jagannātha amidst ecstatic dancing and singing—a joyous event that defies description!

Exhibition of Śrī Kṛṣṇa-Līlā at Śrī Caitanya Gauḍīya Maṭha in Śrīdhāma Vṛndāvana

Śrīla Gurudeva's devotee, Śrī Rādhā-Kṛṣṇa Cāmriyā Jī, enthusiastically came forward to set up an exhibition with the help of electrically powered images, depicting Śrī Kṛṣṇa-Līlā on the occasion of Jhulan-Yātrā (the swing festival) from Wednesday 16 August to Sunday 20 August 1967. Countless people flooded the site to view this novelty. The government even had to deploy the police department to control the crowd. The exhibition mot only drew locals from Vṛndāvana and Mathurā, but also from far away places such as Hātarās and Āgrā. People also came from other places in Uttar Pradesh, as well as from Rajasthan, Madhya Pradesh, Punjab, Hariyāna and Delhi. As the news of the greatness of the exhibition spread, Śrīmatī Ānandamayī, Śrī Hari Bābā, Śrī Prabhu Datta Brahmacārī and other ācāryas of renowned religious organizations came to exchange reverential respects with Śrīla Gurudeva. In addition, many ministers and notables of Rajasthan, the District Magistrate of Mathurā, the District Judge, the Sub-Judge, A.D.M, S.P., B.S.P., D.M.O., and Health Officers and many others came along with their friends and family to have darśana.

Celebration of Śrī Kṛṣṇa Janmāṣṭamī at Śrī Caitanya Gauḍīya Maṭha, Calcutta

To mark the Tithi of Śrī Kṛṣṇa Janmāṣṭamī as before, a five-day religious convention was held from Sunday 27 August through Thursday 31 August 1967.34 Śrīla Gurudeva discoursed at length on "The Benefits of Faith in Śrīmad Bhāgavatam," "Śrī Vāsudeva and Śrī Vrajendra-Nandana," "Prema-Bhakti (Love and Devotion)," "Religion and Morality" and "Nāma-Saṅkīrtana as the Religion for the Masses."

As was customary, on Sunday 27 August, on the Tithi of the appearance of the Supreme Lord Śrī Kṛṣṇa, a huge rally followed Śrīla Gurudeva from the Śrī Gauḍīya Maṭha. Everyone danced and chanted with ecstatic devotion. On 29 August, hundreds of people partook of the Lord's mahāprasādam, celebrating Śrī

Nandoṭsava.

Śrīla Gurudeva at the Bhavana of "Amṛta Bazaar Patrika"

At the invitation of the Editor of "Amṛta Bazaar Patrika" and Svāmī Cinmayānanda Jī, Śrīla Gurudeva went to Amṛta Bazaar Patrika Bhavana in Bāg Bazaar. There, He inaugurated the evening session of a Vaiṣṇava convention on the occasion of Śrī Kṛṣṇa Janmāṣṭamī. Śrī Acintya Kumār Sengupta was the President and the Chief Guest was the Honorable Justice Śrī Śiśir Kumār Mukhopādhyāya. "Amṛta Bazaar Patrika," "Yujāntar," "Basumatī" and other dailies published news of the event. The following was published in "Amṛta Bazaar Patrika:"

"Śrīmad Bhakti Dayita Mādhava Mahārāja said Lord Kṛṣṇa was Absolute Brahma (here meaning Brahman) in Human Form. The significance of Vṛndāvana Līlā, He said, was to illustrate before the world how God could endear Himself to His Bhaktas. It was not correct to say, He argued, that Lord Kṛṣṇa's Advent was merely for the establishment of Dharma and the destruction of evildoers. He projected Himself through His life to illustrate that in the present phase of the creation, absolute surrender to God was the real path for attaining salvation.

He said this God-intoxicated Love was greater than the bliss a Yogī could gain through the realization of Brahma, he argued. Lord Kṛṣṇa had not only explained this to Arjuna in the Kurukṣetra battlefield as one read in the Gītā, but He also appeared again on earth in the Form of Lord Gaurāṅga to illustrate the power of Love and Bhakti.

Today, mankind was haunted with fear of death and complexities because of social and political turmoil. Man could escape this bewildering situation only through the love and surrender to Lord Kṛṣṇa who was none else the Absolute Brahma. He said knowledge and devotion to learning were means to come closer to God, but one could not feel the presence of God within him unless he had

“Bhakti in his life and work.” (“Amṛta Bazaar Patrika,” Calcutta, Wednesday 30 August 1967)

Śrīla Gurudeva’s Mission in Bihār and West Bengal

Invited by Śrī Tārāpada Bandyopādhyāya of Hāzāribag, Bihār, Śrīla Gurudeva and His party arrived there from Calcutta on Tuesday 12 September 1967. Tārāpada Bābu was the President of the Hāzāribag Bar Library as well as the District Judge. Residing at Tārāpada Bābu’s home in Hāzāribag until 24 September, Śrīla Gurudeva delivered unforgettable speeches there in both Hindi and Bengali on the significance of the life and teachings of Śrīman Mahāprabhu. He also spoke at the local Ṭhākur-vāḍī Temple and as well as the Town Hall.

Before going to Hāzāribag, Śrīla Gurudeva and His associates had gone to Jayanagar- Mazilpur (24 Pargaṇās) at the request of a householder devotee of the Maṭha, Śrī Ajita- Kṛṣṇa dās Ādhikārī (Śrī Murāri Ghosh). The villagers broke forth into a display of spontaneous enthusiasm after listening to Śrīla Gurudeva’s divine words.

Upon returning from Hāzāribag, Śrīla Gurudeva received invitations from Śrī Nityānanda Prabhu Sevā Samiti and Siṁthi Vaiṣṇava Sammilan. On Thursday 28 September, Śrīla Gurudeva reached the temple of Śrī Rādhā-Śyāma-Sundara-Jīu at Khaḍdaha (24 Pargaṇās) on the occasion of the appearance of Śrī Bīr-Candra Prabhu. Śrīla Gurudeva officiated over the All-Bengal Vaiṣṇava Sammelan.35 Śrīla Gurudeva, in His Presidential address, appealed to all the Vaiṣṇavas to write, to spread on a global scale, the religion of divine love (prema-dharma) of Śrī Gaurāṅga. He also informed the listeners that He had discussed increasing of the effectiveness of this preaching scheme in a grandiose way with Śrī Tuṣār Kānti Ghosh.

Celebration of the Appearance Day of Śrīla Gurudeva at the Calcutta Maṭha

On 25 November 1967 (Śrī Uthānaikādaśī), Śrī Vyāsa-Pūjā was observed, marking the holy appearance day of Śrīla Gurudeva.36 In the morning, Śrīla Gurudeva and His spiritual associates bathed in the Gaṅgā, at the point where the river is broad and wide and in all her majesty. Then, Śrīla Gurudeva Himself went to the temple sanctuary and, after observing the rituals of abhiṣeka and ṣoḍaṣopacār of Śrī Vigraha Śrī Guru-Gaurāṅga-Rādhā- Nayananātha-Jīu, greeted His spiritual godbrothers reverentially with sandalwood paste, flower garlands and robes. For the pleasure of His followers, Śrīla Gurudeva then seated Himself while Tridaṇḍi Svāmī Śrīmad Bhakti Lalita Giri Mahārāja made offerings and performed pūjā. One by one, the monks and householder devotees reverentially offered flowers at the lotus feet of Śrīla Gurudeva. In the evening, at a special session, Śrīla Gurudeva addressed the gathering as follows:

Today, Utthāna Ekādaśī, is also the tithi (lunar day) when we worship our predecessor ācārya, Śrīmad Gaura Kiśora Dāsa Bābājī Mahārāja, for it is his disappearance day. You have heard a great deal about Bābājī Mahārāja's transcendental activities and teachings from the venerable Purī Mahārāja. As I utter his name, I beg for his blessings, and I also pray for the blessings of my Guru Mahārāja, who is non-different from him.

Coincidentally, this also happens to be my own birthday. Those who love me have taken this opportunity to give me their profuse blessings. Who is such a fool that he will not accept blessings when they are given? Who will not take the opportunity to make spiritual advancement when it comes? I therefore humbly accept all of your blessings. May every one of my senses be constantly engaged in the service of Kṛṣṇa and His devotees by your mercy.

It is the custom for those in the renounced order to worship the guru on their own birthday. So, today, I make this my personal duty. I have three types of guru: (1) The word guru (gu+ru) means "the destroyer of ignorance." The embodiment of unlimited knowledge is the Lord Himself, Whose appearance destroys all ignorance. The Lord Himself is thus the root of the truth that is guru. (2) The second type is he who personally attracted and engaged me in the service of the Lord, who is himself another form of the Lord. This is he who founded the worldwide Caitanya Maṭhas and Gauḍīya Maṭhas, my Gurudeva, Nitya- līlā-

praviṣṭa Prabhupāda Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura. (3) Thirdly, all the Vaiṣṇavas are my gurus.

What do the Vaiṣṇavas do? Just as it is the guru's job to constantly engage the disciple in the service of the supreme object of service—the Supreme Lord, so the Vaiṣṇavas keep us engaged in the service of our worshipable Lord. It is impossible for anyone to get away with any aberrant behaviour. If we deviate in any way, they will catch us. So I also include my disciples amongst my gurus.

Today, my disciples performed kīrtana and worshipped me as their guru. By listening to their kīrtana, I worshipped them. If by listening I had any untoward motives, if I had accepted it for my own sake, then there would have been no pūjā (worship). Just as kīrtana is a devotional activity, so listening (śravaṇa) is also a devotional activity. However we express it, they are all my masters whom I must serve. But even though they are my masters—the objects of my service—the great affection I have for them compels me to instruct them, to take care of and protect them in the same way that Yaśodā and Nanda punished, instructed and took care of Gopāla. When Yaśodā bound little Gopāla to the mortar, she did not do so because she considered Him to be the object of her service; she did it because she considered Him to be her child. The object of service can be the one who protects and also the one who is protected; the one who takes care of and also the one who is taken care of. Therefore, both attitudes are found in a pure devotee.

Śrīla Prabhupāda called his disciples prabhu ("master"). He even called his most insignificant disciples prabhu and used the polite form of the pronoun "you" (āpni). He used the more intimate pronouns tui and tumi with only very few of his disciples. He was never condescending. But he would chastise and instruct even those disciples whom he addressed as prabhu, using the respectful pronoun āpni. When one calls someone prabhu, is it not paradoxical to then discipline him? Some might even consider it to be a kind of hypocrisy. But this is not hypocrisy on the part of the guru; when he calls his disciple "master," he means it. On the other hand, when the situation necessitates it and the other mood comes upon him, he disciplines his disciple. From one vantage point, the spiritual master is a disciplinarian; from another, he is the disciple's dearmost friend and well-wisher.

I am most grateful to all those who have blessed me today. May the result of their blessings be that my every thought and instinct be directed toward the

service of Kṛṣṇa and His devotees. And if anyone was really worshipping me, then he should know that he has in fact worshipped my spiritual master, who is the real object of worship. Service to the guru is service to God. I never saw anything in my guru other than the desire to achieve the pleasure of the Lord. He never for a moment thought that anything other than devotion to Kṛṣṇa was in the true interest of the conditioned souls. Had he thought thus, he would not have been able to keep someone like me in the maṭha.

vāco vegaṁ manasaḥ krodha-vegaṁ jihvā-vegam udaropastha-vegam etān vegān yo viṣaheta dhīraḥ sarvām apīmāṁ pṛthivīṁ sa śiṣyāt

(Upadeśāmṛta 1)

"A sober person who can tolerate the urges of speech, the mind and anger, as well as the urges to taste nice food, fill the belly and satisfy the genitals is qualified to become spiritual master of the entire world."

Those who have controlled the six urges are qualified to discipline others. Śrīla Bhaktivinoda Ṭhākura considered the above instruction to be directed towards householders and not to renunciates, but in fact, unless one has already been able to control the six urges, he is not qualified to leave the householder āśrama. Why then did Śrīla Prabhupāda make me a tyāgī (renunciate), when I have not been able to master the six urges? Perhaps I can make a mistake, but he certainly could not have made one. As my well- wisher, as my protector and master, why did he keep me in the maṭha? The reason is, he knew with certainty that there is no other way for anyone to achieve the ultimate good other than associating with Vaiṣṇavas and engaging in the service of the Supreme Lord. Through association with devotees and by hearing the scriptures, one is able to experience the greatness of the Lord. This gives him the impetus to serve the Lord. There is no guarantee that simply by superficially controlling the senses one will become a devotee. There are many eunuchs in the world who would have become devotees if that were the case. Such sense control or renunciation has no standing unless there is love for guru, Kṛṣṇa and Rādhā. Without love for Kṛṣṇa, without service to my Lord, all this renunciation is not worth a penny—it is false renunciation.

A renunciate or celibate who has no interest in service to the Lord is not as dear to us as someone who has dedicated himself to the Lord's service. This is because even though at first he may be somewhat erratic in controlling his senses, through the higher taste, his senses will ultimately be completely mastered and he will have no interest in anything but Kṛṣṇa. Nothing else will enchant him.

viṣayā vinivartante nirāhārasya dehinaḥ rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate

(Bhagavad-gītā, 2.59)

"Although a person of gross, corporeal consciousness may avoid sense objects by means of external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."

One may fast, but does that stop one from desiring food? Even if one stops sense activities, the tendency to engage in such activities is not stopped. When one experiences a higher taste, however, one loses interest in the lower taste. When one has the experience of the joys of love for Kṛṣṇa, then the inferior pleasures of the world cease to hold any charm. This is called yukta-vairāgya. This is why Nārada instructed Yudhiṣṭhira, tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet: "O Mahārāja Yudhiṣṭhira! Engage your mind in Kṛṣṇa by any means possible." (Śrīmad-Bhāgavatam 7.1.32)

I may be renounced, but my mind is still accepting and rejecting thoughts and desires constantly. So, I am associating with my mind, not with Kṛṣṇa. What benefit can come of that? It is of no benefit to me to associate with someone who simply praises and flatters me. It is far more beneficial to find the company of someone who will discipline me, who will instruct me and show me my mistakes.

Devotion to Kṛṣṇa bears no relation to worldly learning or ignorance. If it did, then scholars and paṇḍitas would all have been devotees. One who has realised

that the ultimate goal of life is Kṛṣṇa's pleasure alone does not need to waste his time in studies. I remember an event that took place when I was at the Madras Gauḍīya Maṭha, where I spent about ten years of my life. Through the efforts of Śrīpāda Śrīdhara Mahārāja, Śrīpāda Vana Mahārāja, other venerable godbrothers and myself, we were able to build the Madras temple. Rāmacandra Aiyar, the son of Sadāśiva Aiyar, who had donated the land for the temple, advised us to learn Tamil so that we could preach to the general populace of the city. He even took steps to help us learn. I had been studying Tamil for only three days when a telegram came telling me to go to Purī. When I saw Prabhupāda, I told him that it would take about six months to learn Tamil. Śrīla Prabhupāda said, "Kṛṣṇa-bhakti is not preached by language. Through it, you may be able to transmit learning or scholarship, but that is all. One who possesses love for Kṛṣṇa communicates love for Kṛṣṇa. Preach in whatever languages you already know. I do not advise you to waste your valuable time learning other languages."

The maṭha exists for culturing one's inherent love for Kṛṣṇa. Through such culture, one experiences happiness and communicates that happiness to others. One who loves Kṛṣṇa loves every single living being. Associating with saintly devotees awakens devotion to the Lord. The scriptures say, saṅgena sādhu-bhaktānām īśvarārādhanena ca: "One should worship the Lord in the association of sādhus and devotees." (Śrīmad-Bhāgavatam 7.7.30)

I may be incapable, but my worshipable Lord is not. If any of you engage me in the service of Kṛṣṇa and His devotees, then my worshipable Lords, Śrīla Prabhupāda, Mahāprabhu and Rādhā-Kṛṣṇa, will surely give you Their combined blessings. May all of you be successful; may Śrīla Prabhupāda be pleased with you all.

Annual Festival of the Calcutta Maṭha, 1968-1974

Under the direction of Śrīla Gurudeva, the religious meetings for the annual festivals at the Calcutta Maṭha during the years 1968 through 1974 were held in the Saṅkīrtana-Bhavana.37 The Holy Deities were taken around the main thoroughfares of South Calcutta in colorful saṅkīrtana processions, accompanied by bands. The special Śrī- Kṛṣṇa-Puṣyābhiṣeka pūjā of the Holy Deities was

duly observed. Attracted by the love of Śrīla Gurudeva, many Vaiṣṇavas attended and had the opportunity to deliver lectures including devotees from other branches of Gauḍīya Maṭhas and ISKCON.38

At the fifth session of the annual Dharma-Sabha in 1968, Śrīmad Bhakti Rakṣaka Śrīdhara Deva Gosvāmī Mahārāja said in his presidential address:

"My joy knows no bounds to see the attendance of many who have some with reverence to this annual Dharma-Sabha, organized by Śrīmad Mādhava Mahārāja and His associates for five days. The atmosphere here in Calcutta seems congenial for understanding the compassion and spirit of charity of Śrī Caitanyadeva. This effort is a rare endeavor on the part of the organizers, to server the words of Śrī Hari. This is especially true today when places like Calcutta are wallowing in sense indulgence, and a spirit of competitiveness is tearing people apart from each other. You have been hearing about the love and compassion which Śrī Caitanya has given us and you will hear about it again today."

Śrīla Gurudeva (printed in Śrī Caitanya-Vāṇī 1976) relayed a message about the significance of Śrī Caitanya Mahāprabhu and His relevance to international peace and harmony:

"Today, science and technology, in their efforts to eradicate the sufferings of the masses, are only adding fuel to the fire of international strife and discord. The leaders are only aware of the material needs of the people and they spend all their energies on quick solutions, which are only superficial. Man's nature us invariably shaped by the circumstances of birth, activity, and type of association. Siblings are exposed to these common features, but with the exception of certain similarities, they are ultimately each different from one another. They are affected by the results of their past works as well as their inherent nature and inclinations. Thus, it is little surprise that there should be many differences within different families, countries and races. To make it possible for so many varieties of people to exist harmoniously, one common thread must string all the pearls. This common denominator must be found. Otherwise, mere verbal

promises will be nothing more than a temporary bluff, and the final outcome will indeed entail great danger.

Since Bhārata-Varṣa (the Sanskrit name for what is today known as India) had not been independent for a long time, her people, to a great extent, had lost their self-respect and self-confidence. An idea had taken root that everything regarding the rulers was good and that everything regarding the ruled was bad. Thus, a blind imitation of the conquerors in the areas of religion, social customs, manners, eating habits, dress code, etc., swept across the land. Those who began to lick to feet of outsiders became disrespectful toward even the ancient Aryan ṛṣis, the Vedas and related scriptures. These boot-lickers have sold their independence for a song to the Muslims and Christians, even in the fields of politics, sociology, economics, industrial policy and what not. To this sort of person, everything about the Hindus—religion, customs and social codes—are bad. The national leaders are indifferent to the Vedic culture, which is the most ancient in the world. They think it to be harmful and in conflict with ordinary work-oriented culture. Verbally, they bark about love for the motherland and that which is “svādeśi” (indigenous), but in reality they are all out to do nothing but copy and imitate. We have even lost our sense of shame, allowing there to be such types of leaders who are bartering away everything that is our own. They have no qualms about wiping out any trace of our uniqueness to outsiders, while fawning at their feet. Lacking in self-knowledge, even though they are ignorant, they claim to be the learned heads of society. Pretending this, they stir the ignorant masses into a frenzy of chaos, pushing them on against their own good and the good of the country. They don’t even have the capacity to understand that, in the name of country and society, each person is futilely revolting against the other.

For a leader to be a statesman, he must first possess knowledge of the time, the place and the people. Unfortunately, none of the leaders show such traits today. Most of them think themselves fortunate to be slaves, picking up the leftovers from the tables of others. The likes of these modern leaders have sacrificed the religion, morals and culture of the motherland. The very names alone of religion, what to speak of an actual Hindu or Muslim, give them cause for panic. They have the notion that just the name of religion will bring about discord and that a society free from religion will be an ocean of happiness. Leaving aside other places, let us look at the situation in our small province of West Bengal. The jargon of impartiality toward all religions can be equated with a society without religion. Within a few months, the antics of the secularists show up for all to see.

Political murders, attacks, abuse of women, arson, looting, robbery, terrorism and violence of all kinds have become the norm of the day. This has affected each and every one of us. The number of supporters swells inordinately and the wicked are indulged while the innocent are subjected to violence. I have seen countless such incidents. The people of this country cannot just peacefully slumber. Even traveling by road or by train can be fearsome. An atmosphere of uncertainty makes the ordinary folk wary of engaging in agriculture. Confused, they do not know where to turn for shelter. They require the security of leading a life without undue anxiety, where their work, beliefs and honor will be protected and where their hard-earned savings will be safe. Teachers and their students have both become prey to the political leaders who are busy fishing in murky waters to catch great numbers. Consequently, the standard of education is rapidly falling and those who were once the symbols of values and discipline are intoxicated in an orgy-like Bacchanalian feast. Leaders like these have made this motherland a boiling cauldron in hell. Bengal occupied the prime portion in the industrial scheme, but because of the leaders' antics, the majority of the industrial units are either closed down or barely limping along. The number of unemployed is steadily rising.

Even in the midst of such a turbulent scenario, Śrī Caitanya-Vāṇī continues to give the clarion call, showing the path that will lead to real peace and prosperity. Turning away from Śrī Bhagavān is the real cause of ignorance, along with forgetfulness of the true self. The body which has measurable qualities and which lives life compartmentalized into groups and different stages, is not real. They are just coverings or sheaths known as "upādhis." Even by satisfying the hunger of these upādhis, the need of the real self is not met, and so suffering remains. Man is actually an atom of Pure Consciousness. As man is a part of the prakṛti of the Infinite, the type of food he really needs, and thusly the element upon which his happiness depends, is Śrī Bhagavān. The One Sun envelops the whole world and the rays of the sun are related to each other by means of their connection with it. Indeed, their very existence is because of this One Sun. In the same way, the undivided knowledge that is Śrī Kṛṣṇa, Paramātmā or Brahman is the Cause or Center of all creation.

The only thread that relates us to each other is that One. There is none other than Śrī Bhagavān who can establish mutual amity and love. Thus, Śrī Bhagavān is to be kept at the center of any effort that endeavors to bring about peace and

prosperity in this world. The interest and happiness of everyone are hinged on Īśvara. Humbly, Śrī Caitanya-Vāṇī is spreading this message from door to door. We too, are humbly requesting the leaders of society to spare some time for Śrī Caitanya-Vāṇī and to try to apply the teachings of Śrī Caitanya Mahāprabhu irrespective of race and class for the welfare of mankind and for the sake of real peace and prosperity. May Śrī Caitanya-Vāṇī bless me to rise above māyā. All glory to the sevakas of Śrī Caitanya-Vāṇī!"

Śrī Kṛṣṇa Janmāṣṭamī at Calcutta Maṭha, 1968-1974

Śrī Kṛṣṇa Janmāṣṭamī was observed under the direction of Śrīla Gurudeva at Śrī Caitanya Gauḍīya Maṭha, 35 Satish Mukherjee Road, Calcutta during the years 1968-1974.39 Adhivāsa was followed by a beautiful nagar-saṅkīrtana procession. Fasting was also observed and the Tenth Skanda (Canto) of Śrīmad Bhāgavatam was read at midnight. Offerings and pūjā were made and countless numbers of people were served mahā-prasādam on the occasion of Śrī Nandotṣava. For five days, religious conventions were held, as was the usual practice. In addition to the local devotees, many came from the suburbs and were given shelter as guests of the Maṭha. During these seven years, there were a total of thirty-five sessions attended by many notable personages.40 Lectures on diverse topics were delivered by Śrīla Gurudeva and many other devotees from different parts of India and the western world.41

Excerpts from the Speeches of Śrīla Gurudeva during Śrī Kṛṣṇa Janmāṣṭamī at Calcutta Maṭha, 1968-1974

The Devotee and Bhagavān

If we accept the concept of Bhagavān, then we have to accept the concept of bhaga also. If we use the word dhanavān ("wealthy") but exclude the word dhana ("wealth"), then the word dhanavān becomes meaningless. It is the same

situation with bhaga and Bhagavān. He who possesses dhana (wealth) is dhanavān. Similarly, He who possesses bhaga is Bhagavān. Bhaga means majesty (aiśvarya) or potency (śakti). Therefore, Bhagavān is He who possesses majesty and potency. The word Bhagavān does not specifically define the type of potency or energy involved. Therefore, Bhagavān is He who possesses all kinds of potencies or energies that could possibly exist. Thus, Bhagavān is the Omnipotent One:

aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ jñāna-vairāgyayoś caiva
ṣaṇṇāṁ bhaga itīṅganā

(Viṣṇu Purāṇa 6.5.47)

One who possesses all majesty or wealth, all potency or strength, all fame, all beauty, all knowledge and all renunciation is known as Bhagavān. The fact that Bhagavān possesses all beauty implies that He is beautiful; therefore, he must possess form. However, in saying that He must possess form, we should not attempt to confine Him by the perishable limits of length, breadth and height. The internal potency (cit-śakti) of Bhagavān has as its reflection the material energy, which is subject to change and destruction. We must not attribute those faults to that which is being reflected, i.e., Bhagavān, Who has a transcendental spiritual Form. To do so would be foolish. Actually, Ultimate Existence is beyond the power of human intellect. The reflection has no real existence to speak of, but if the reflection gives the appearance of reality, then we must understand it to be a shadow reality—an unreal reality! Since a shadow is not real, we should not expect to derive true knowledge of reality from it. The śrutis say:

apāṇi-pādo javano grahītā paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ sa vetti vedyaṁ
na ca tasyā vettā tam āhur agryaṁ puruṣaṁ mahāntam

(Śvetāśvatara Upaniṣad 3.19)

Bhagavān does not have limbs, yet He accepts and moves. He can see without eyes, He can hear without ears, etc. The meaning of these apparently contradictory statements is that Bhagavān does not have a material form like ours, which is made up of material elements. On the contrary, He has a transcendental spiritual Form. In truth, because Govinda, the Cause of all causes, possesses form, we see so many forms in the universe. Without there being form in the cause, there can be no form in the effect; without there being form in the source, there can be no form in the reflection. Logically, something cannot come from nothing.

I have already said that if we admit to the existence of Bhagavān, we also have to admit to the existence of His energy or śakti. We cannot admit to the existence of Bhagavān without śakti. Even though Bhagavān is omnipotent, there are three predominating śaktis known respectively as the internal potency (cit-śakti), the external potency (māyā-śakti) and poised in between these two are His manifested living beings known as taṭasthā- or jīva- śakti. The śakti which takes us to the heart of Bhagavān is known as antaraṅgā-śakti (internal potency). The śakti which overwhelms and enchants us with His external features, taking us away from Bhagavān, is known as bahiraṅgā-śakti (external potency). The internal potency takes us towards, and the external potency takes us away from Bhagavān. The internal potency performs the unalloyed service of Bhagavān; thus, it is referred to by the term bhakta (devotee). Bhakta and Bhagavān are one non-dual substance. That one substance is composed of two moods or aspects: the predominating and the predominated, the enjoyer and the enjoyed, the served and the servitor, the object of worship and the worshipper.

advaya-jñāna-tattva kṛṣṇa—svayaṁ bhagavān 'svarūpa-śakti' rūpe tāṅra haya avasthāna

(Caitanya-caritāmṛta, Madhya-līlā 22.7)

"Kṛṣṇa is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes."

The svarūpa-śakti (cit-śakti) has three divisions: (1) sandhinī, by which existence

is preserved; (2) saṁvit, by which everything is known or perceived; and (3) hlādinī, by which activity and bliss is generated. Śrī Baladeva is the principle of existence (sandhinī-śakti). Śrī Kṛṣṇa is the Consciousness Who enables awareness of our own existence (saṁvit-śakti). Śrī Rādhikā is hlādinī-śakti or the pleasure-giving potency. The śakti that brings the greatest joy to Śrī Kṛṣṇa is the essence of all that is bliss, and is the very form of mahā-bhāva (the highest stage of Divine Love). She is the daughter of Vṛṣabhānu—Śrīmatī Rādhikā. Śrī Nanda Mahārāja and Śrīmatī Yaśodā-mātā, who serve in parental mellow (vātsalya-rasa), are the best among devotees because they too give supreme joy to Śrī Kṛṣṇa. Today is the Ānandotsava, the festival of joy of Śrī Nanda Mahārāja. With his grace, we may also be blessed with the grace of Śrī Kṛṣṇa.

śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ

aham iha nandaṁ vande yasyālinde paraṁ brahma

(Caitanya-caritāmṛta, Madhya-līlā 19.96, quoted in Padyāvalī 126)

“Those who are afraid of material existence may worship the śruti, smṛti or Mahābhārata, but I pay my obeisances to Nanda Mahārāja because Śrī Kṛṣṇa, the Param Brahman, becomes trapped by the love of Śrī Nanda and crawls around as a baby in his courtyard.”

śrī-rājovāca

nandaḥ kim akarod brahman śreya evaṁ mahodayam yaśodā ca mahā-bhāgā papau yasyāḥ stanaṁ hariḥ

(Śrīmad-Bhāgavatam 10.8.46)

“Mahārāja Parīkṣit asked, ‘What pious merits did Nanda Mahārāja accumulate by

which Śrī Kṛṣṇa came to him as his son? What are Yaśodā's past merits? She, too, is fortunate that the Supreme Lord Śrī Kṛṣṇa called her "Mother" and drank her breast milk.'" Once, Lord Brahmā abducted the cows and cowherd boys of Vṛndāvana to test Kṛṣṇa. However, as a result, he found himself deluded by Kṛṣṇa's mystic potency. Realising his folly, Brahmā then took absolute shelter of the Lotus Feet of Śrī Kṛṣṇa. Showering adorations, Brahmā praised the cowherd damsels (gopīs) of Vraja and their great fortune—their prema or unalloyed love for Śrī Kṛṣṇa.

aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām yan-mitraṁ
paramānandaṁ pūrṇa brahma sanātanam

(Śrīmad-Bhāgavatam 10.14.32)

"There are no limits to the good fortune of Nanda Mahārāja and the residents of Vraja. The personification of bliss, the eternal, Supreme Brahman, has manifested Himself as their dear friend."

The Significance of the Worship of Śrī Kṛṣṇa

To understand the significance of the worship of Śrī Kṛṣṇa, we first have to know who Śrī Kṛṣṇa is and what constitutes His real self. The significance of His worship rests upon His remarkable divine personality. The śāstras define the etymological meaning of the word Kṛṣṇa as follows:

kṛṣir bhū-vācakaḥ śabdo ṇaś ca nirvṛti-vācakaḥ

tayor aikyaṁ paraṁ brahma kṛṣṇa ity abhidhīyate

(Mahābhārata, Udyoga-parva 71.4)

“The word Kṛṣṇa is composed of the root kṛṣ meaning bhu, the shelter of all existence, and the word ṇa, meaning nirvṛti or the form of supreme bliss. Combined, they form the word Kṛṣṇa which signifies Param Brahman, the Supreme Absolute Truth.”

The word Kṛṣṇa means “self-existing bliss.” The Vedānta has defined this as ānandaṁ brahma, and:

raso vai saḥ rasaṁ hy evāyaṁ labdhvānandī bhavati (Taittirīya Upaniṣad 2.7)

“He is that rasa (ānanda or bliss). One who drinks that rasa becomes full of bliss.”

In another sense, the word Kṛṣṇa means kṛṣ: “to attract” (karṣaṇe) and ṇa: “giving bliss.”

The one who attracts all and gives them bliss, and who is blissful Himself, is known as Kṛṣṇa. In other words, Kṛṣṇa means “all-attractive” and “all-bliss-giving.” He cannot be all- attractive without being superexcellent in every respect. When He exhibits His aspect of being smaller than the smallest, Kṛṣṇa is known as Paramātmā. When He exhibits His aspect of being greater than the greatest, He is known as Brahman. Then again, reconciling both His aṇu (microcosmic) and vibhu (macrocosmic) natures and accepting a medium-sized Form, Śrī Kṛṣṇa performs wonderful pastimes of infinite variegatedness.

vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam brahmeti paramātmeti bhagavān iti śabdyate

(Śrīmad-Bhāgavatam 1.2.11)

Knowers of the truth call that non-dual, absolute knowledge tattva—the Absolute Truth. This non-dual knowledge is referred to by the words Brahman,

Paramātmā or Bhagavān. The word Brahman signifies the largest (bṛhattva); Paramātmā, the smallest (aṇutva); and Bhagavān, the all-opulent (sarvaiśvaryamayatva: possessing all riches, all strength, all fame, all beauty, all knowledge and all renunciation). In other words, it encompasses the largest, the smallest, the middle, and everything else in existence. The word Bhagavān reveals all the different aspects of the Absolute Truth. The jñānī experiences that non-dual tattva as Brahman, the yogī realises Him as Paramātmā, and the bhakta sees Him as Bhagavān. Bhagavān manifests infinite pastimes in infinite Forms, among which Śrī Kṛṣṇa is His original Form (svayaṁ-rūpa).

ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge

(Śrīmad-Bhāgavatam 1.3.28)

Śrī Kṛṣṇa is the origin (avatārī) of all other avatāras (divine descents). He is Bhagavān Himself.

yāṅra bhagavattā haite anyera bhagavattā 'svayaṁ-bhagavān'-śabdera tāhātei sattā

(Caitanya-caritāmṛta, Ādī-līlā 2.88)

Due to His (Kṛṣṇa's) divinity, others are divine. In the Brahma-saṁhitā (5.1), Kṛṣṇa is described as being the Cause of all causes—the Supreme Lord:

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam

Śrī Kṛṣṇa Caitanya Mahāprabhu has also described Nandanandana Śrī Kṛṣṇa as being the highest object of worship. All possible needs of the living entity can be completely fulfilled only by the worship of Śrī Nandanandana Kṛṣṇa. How, then, will we be able to understand all these words? So long as we maintain an air of prejudice, this same prejudice will blur our vision. One has to be worthy of understanding the science of the Absolute (bhagavat-tattva); unless one acquires that qualification, despite having considerable mundane worthiness, realisation of Bhagavān will not be possible. If we are not willing to work to reach that level, we should not expect to acquire that privilege. We cannot know Him through arrogance because He is Unchallengeable Truth. He has no cause, and there is no one equal to Him, what to speak of greater than Him. Therefore, except for the grace of Bhagavān, there is no other method of knowing Him. To know Bhagavān, there are certain conditions that must be met. Surrender yourself with all humility. Be inquisitive, in a reverential manner, about all that is spiritual. Serve, with an attitude of surrender, the spiritual master who has knowledge of the spiritual. Śrīmad Bhagavad-gītā (4.34) has offered this instruction:

tad viddhi praṇipātena paripraśnena sevayā upadekśyanti te jñānaṁ jñāninas tattva-darśinaḥ

Getting the Grace of Śrī Bhagavān

Since Bhagavān is beyond the confines of our limited intellect, we cannot know Him by virtue of our own merit alone. If that were so, then the very logic of Śrī Bhagavān being the all-opulent Supreme Lord, Omnipotent and Infinite, becomes negated. The only way of knowing Bhagavān is by the desire of Bhagavān Himself. To act according to the desire of Bhagavān is to have prīti (affection), or bhakti. If we act according to Bhagavān’s desire or, in other words, if we follow the course laid down by Bhagavān in the śrutis and smṛtis, then this will be the very means of achieving the grace of Bhagavān. That being said, how are we to know those rules laid down in the scriptures that are dear to Bhagavān? The answer to this is, we must seek the company of devotees and

take shelter of a pure devotee.

There are two types of bhakti—vaidhī-bhakti and rāgānugā-bhakti. The first is the trodden path of scriptural rules and regulations, and the second is the blazing fire of transcendental love and passion. Śrī Kṛṣṇa can only be caught by rāgānugā-bhakti. Thus, sang one devotee:

śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ

aham iha nandaṁ vande yasyālinde paraṁ brahma

(Caitanya-caritāmṛta, Madhya-līlā 19.96, quoted in Padyāvalī 126)

"Those who are afraid of material existence may worship the śruti, smṛti or Mahābhārata, but I sing praises to Nanda Mahārāja, in whose courtyard plays the Param Brahman, Śrī Kṛṣṇa."

Nanda Mahārāja and Mother Yaśodā have trapped the Infinite with their pure love. If I could even reach the doors of such a devotee, would there then be any doubt that I would definitely have darśana of Bhagavān? There are two aspects that I will carefully endeavour to enable you to understand. The devotee of Bhagavān always desires to please Bhagavān. If anyone else tries to please Bhagavān, then the devotee becomes that person's slave. Then again, Bhagavān wants the devotee to be happy. If one loves the devotee, then Bhagavān becomes captured by that person. That is why those who love and serve Bhagavān's devotee can easily win the blessings of Bhagavān's grace. Remember the saying, "If you love me, love my dog." It is not difficult to love Bhagavān. Knowledge, wealth, beauty, power, etc., are not required in this love.

janmaiśvarya-śruta-śrībhir edhamāna-madaḥ pumān naivārhaty abhidhātuṁ vai tvām akiñcana-gocaram

(Śrīmad-Bhāgavatam 1.8.26)

"Those who are intoxicated with their birth (social status), wealth, learning and beauty are incapable of uttering the Name of Kṛṣṇa, which can be taken by those who are bereft of all material assets."

If all the pride in the world should occupy all the space in my heart, if I expend all my energies to chase after wealth, sex and power, then how can Śrī Bhagavān find a place in such as my heart? Although a welcome sign hangs at the gate, the inside is cluttered up with so much rubbish that the invited guest has to turn away, being unable to find a place to sit. In like manner, it is no use to externally extend a welcome to Bhagavān if the inside is clogged up with unwanted desires. Bhagavān may very well come, but He will go away without finding a place to sit.

Śrīla Gurudeva's Beautiful Pastimes at Hābḍā

The initiated disciple of Śrīla Gurudeva, Dr. Śrī Kṛṣṇapada das adhikārī (Dr. Śrī Kālipada Devanātha) of Hābḍā, 24 Paragaṇā, invited Śrīla Gurudeva, His godbrothers and other followers to attend his house-warming ceremony. On the morning of Wednesday, 29 May 1968, Śrīla Gurudeva arrived there and was given a warm ovation by the locals who were full of respect and reverence. Among those who had accompanied Śrīla Gurudeva were Śrīmat Nārāyaṇa Candra Mukhopādhyāya, Śrīpāda Ṭhākura das Brahmacārī, Śrīmad Balarāma Brahmacārī, Śrīmad Bhakti Ballabh Tīrtha Mahārāja, Śrī Madana Gopāla Brahmacārī and Śrī Rāmanātha dās Brahmacārī. At the new house, Śrīmad Bhakti Ballabh Tīrtha Mahārāja performed the appropriate Vaiṣṇava rituals. There was an orchard lined with fruit trees, which greatly pleased Śrīla Gurudeva. A tent was erected in the courtyard in front of the house where a dharma-sabhā was held. Śrī Haripada Sādhu read out a welcome address on behalf of the local citizens. A leaflet, expressing the devotion and gratitude of

the doctor, was read aloud and distributed.

Śrīla Gurudeva addressed the large gathering as follows:

Everyone observes dharma. Dharma means one's natural inclination. We are all compelled to obey the dharma of our own bodies. Since the body decomposes, the dharma of the body is temporary and of an inferior nature, being subject to decay and death. The causal principle behind the body is the mind, and the mind exists for a longer span of time than the body. Although in a relative sense, the mind exists longer than the body, it too is restless. The cause behind both the body and the mind is buddhi (intelligence), or ātmā. If there were no intelligence present, the mind would have nothing on which to ruminate. Thus, the dharma of the body, mind and ātmā are in an ascending order. There are, however, many who do not believe in the dharma of the ātmā. There are many who stubbornly declare that they do not believe in dharma at all. This is incorrect thinking. All have to obey dharma, but instead of true dharma, they follow false dharma. The need for wealth (artha) is not unknown to anyone, but there are few who realise the need for paramārtha, the supreme goal of life.

yasmin vijñāte sarvam idaṁ vijñātaṁ bhavati yasmin prāpte sarvam idaṁ prāptaṁ bhavati tad vijijñāsasva tad eva brahma

(Upaniṣads)

"Inquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."

yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ

yasmin sthito na duḥkhena guruṇāpi vicālyate

(Bhagavad-gītā 6.22)

“Upon gaining this, one thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty.” That Complete Reality is bhagavat-tattva (the Supreme Lord). That is why He is known as Paramārtha. A sign saying that a place is a maṭha or a monastery does not make it so. A maṭha is a place where a striving for paramārtha reigns. The building itself is not the maṭha. For it to qualify as one, there must be spiritual seekers and spiritual teachers. That place wherein the gods are worshipped is called a temple. A maṭha is not just a temple. It is a centre for learning about and seeking paramārtha. Our Gurudeva founded many such maṭhas. Śrī Saṅkarācārya, Śrī Rāmānujācārya, Śrī Madhvācārya and others also set up many maṭhas. In later times, Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates did not establish any maṭhas at all. However, Śrīman Mahāprabhu had given four tasks to His disciples:

1. The dissemination of the Holy Name.
2. The compilation of devotional scriptures.
3. The rediscovery and renovation of lost pilgrimage sites.
4. The service of the Lord manifested in His Holy Deity Forms (Śrī Vigraha).

The six Gosvāmīs performed the above four duties with notable credit. In Vṛndāvana, each Gosvāmī has duly served the Śrī Vigrahas.

mahāprabhura bhakta-gaṇera vairāgya pradhāna yāhā dekhi’ prīta hana gaura-bhagavān

(Caitanya-caritāmṛta, Antya-līlā 6.220)

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. On seeing their renunciation, Śrī Gaura Bhagavān is extremely satisfied.

None of Mahāprabhu's devotees took the vows of sannyāsa, but they took on the attire of the paramahaṁsa (topmost swan-like devotee). Being transcendental to the varṇāśrama system, this position of paramahaṁsa is the greatest. However, when the paramahaṁsa attire was insulted and abused by many who, irrespective of their high or low worth, took it on and indulged in perversions, and when the symbol of the Gosvāmīs came to be treated with disrespect, our Gurudeva became disinclined to adopt the attire of the paramahaṁsa. Knowing himself to be a part of the classification of varṇāśrama, he assumed the robes of a monk. By his own example, Gurudeva illustrated that it is better to accept the divisions of varṇāśrama rather than cause greater harm by abusing the paramahaṁsa attire. To serve the paramahaṁsa Vaiṣṇavas, Gurudeva took the vows of tridaṇḍa-sannyāsa. Although our Gurudeva is the best among the best of the paramahaṁsas, he nonetheless included himself in the bonds of rules and codes of conduct, and humbly accepted the sannyāsa-āśrama. Each and every step an ācārya takes is for the welfare of the world. It is a case of extreme humility when one who is above the three material qualities (guṇas) allows himself to enter the world of defining and limiting attributes. The tridaṇḍa or three staffs stand for the body, mind and speech. They indicate that the body will not be engaged in anything temporal, but instead, will be utilised only for those things that pertain to Kṛṣṇa. The mind will only contemplate Kṛṣṇa and the speech will only be about Kṛṣṇa. The tridaṇḍi is one who accepts these three things. My body, mind and tongue (speech) are restless, but nevertheless, I have resolved to employ them only in the work of and for Kṛṣṇa, just as the brāhmaṇa of Avanti did while taking the oath of tridaṇḍa-sannyāsa as described in Śrīmad-Bhāgavatam (11.23.29).

The robe of the tridaṇḍi is the holiest of attires. Its worship has been illustrated in smṛti, the tradition of the smārtas. At the time of accepting the vows of tridaṇḍa-sannyāsa, the following hymn of the tridaṇḍi mendicants is chanted:

devatā-pratimāṁ dṛṣṭvā yatiṁ caiva tridaṇḍinam namaskāraṁ na kuryād yaḥ prāyaścittīyate naraḥ

(smṛti-vākya)

[One who does not offer respect to the Supreme Lord, to His Deity in the temple or to a tridaṇḍi-sannyāsī must undergo prāyaścitta (atonement).]

It was Rāvaṇa who took advantage of the reverence shown to the tridaṇḍi attire and, revealing his contempt for it, abducted Sītā. Rāvaṇa had done this quite openly, but there are others who abduct on the sly.

The vision of the true disciple is ever filled with the greatness of the guru. Differences in behaviour of disciples arise due to differences in their relationships and capabilities. The arrival of devotees at the home of the gṛhastha and the vibrations of kṛṣṇa-kathā bring auspiciousness for the householder. The host of this program has brought the Vaiṣṇavas here and has served the Vaiṣṇavas. The fires of Vaiṣṇava homa (sacrifice) have been lit. From this, there will surely come all that is good and holy. Those who feel the need for Bhagavān will definitely seek out the company of devotees:

bhaktis tu bhagavad-bhakta- saṅgena parijāyate

sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrva-sañcitaiḥ

(Bṛhan-nāradīya Purāṇa 4.33, Hari-bhakti-vilāsa 10.279)

“Devotion is born out of association with devotees of the Lord. Contact with such

saintly persons is given to those who have accumulated pious merit (sukṛti) in previous lifetimes.”

A household in which devotees do not gather is like a dark well. The scriptures advise us to give up such a place of falldown of the soul. In this context, the Seventh Canto of Śrīmad-Bhāgavatam, containing the advice of Prahlāda Mahārāja, is to be perused:

tat sādhu manye 'sura-varya dehināṁ sadā samudvigna-dhiyām asad-grahāt hitvātma pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta

(Śrīmad-Bhāgavatam 7.5.5)

"O best of the asuras, King of the demons, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen into a dark well where there is no water but only suffering. One should give up this position, go to the forest and take shelter of the Supreme Lord."

Śrīla Gurudeva also delivered talks on 30 May at the local Manasāvāḍī and on 31 May at Aśoka Nagar.

Śrīla Gurudeva at the International Convention of Religions at Calcutta

The "Temple of Understanding" of Washington D.C. in the USA organized a five- day historical spiritual Summit Conference in late October 1968 at the Birla Academy of Art and Culture. It was attended by religious leaders representing Hindus, Muslims, Christians, Buddhists, Jains, Sikhs, Baha'is, Jews, Confucians, Zoroastrians, etc. The Hindus were represented by Most Revered Śrīla Gurudeva Oṁ 108 Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja Viṣṇupāda, Svāmī Śrī Cinmayānanda Jī, Doctor Śrī Rāghavana, Śvāmī Lokeśvarānanda of the Rāmakṛṣṇa Mission and Professor Amiya Cakravartī of New York State University. The chairman of the Internal Committee of the Temple of Understanding was the wife of Śrī B.K. Birla, Śrīmatī Saralā Birla. Many prominent personages from the USA, China, Japan, Sri Lanka, Africa, Tibet, Thailand and other countries of the world, as well as from different provinces of

India, participated on the conference. The B.K. Birlas took on the responsibility of seeing to the accommodation of the guests who had come from outside.

Invited by Śrī Vasant Kumār Birla, Śrīla Gurudeva visited their residence on Gurusaday Road to discuss topics related to the forthcoming summit. Mr. Finley P. Dan (Executive Director of the Temple of Understanding) and Mr. V.G. Rathi came to Śrī Caitanya Gauḍīya Maṭha at 35 Satish Mukherjee Road to formally invite Śrīla Gurudeva. They had a long discussion on how an atmosphere of understanding could be created among the different faiths. Śrīla Gurudeva also discussed this same issue with Mrs. Dickerman Hollister at Birla Academy. A brief synopsis of the lectures delivered were recorded and later published in book form in Washington under the title "The World Religions Speak on the Relevance of Religion in the Modern World."

For the promotion of peace, the representatives gathered on Friday 25 October at Śivapur Botanical Gardens and offered prayers. Present with Śrīla Gurudeva were Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Pramode Puri Mahārāja and the Secretary of the Maṭha Tridaṇḍi Svāmī Śrīmad Bhakti Ballabh Tīrtha Mahārāja. Śrī B.K. Birla had arranged for a car to be at the disposal of Śrīla Gurudeva around the clock. Unable to refuse the persistent invitations of Mr. Birla and his wife, Śrīla Gurudeva attended the afternoon celebrations at their house. However, since it was the occasion of Kārtik-Vrata, He only partook of fruits.

Śrīla Gurudeva delivered the following speech in English at the Birla Academy of Art and Culture:

I heartily welcome the organisers of this symposium in their attempt to explore an impartial and liberal approach to different views of religious faiths in this world and to find out how a world fellowship of different religions or a unity of hearts amongst human beings can be promoted. There are two methods of approach: (1) the sincere, real and practical approach relating to the actual state and nature of human beings; and (2) an idealistic approach having little or no practical value, merely indulging in the luxury of high- sounding words. If we sincerely wish to obtain real and abiding effect, we should face the facts boldly. The truth is that there exists no one hundred per cent identity amongst individuals, as they are all conscious units possessing independence of thinking, feeling and willing. Individuals, as a result of their different actions, achieve

separate environments and paraphernalia. Every individual has his peculiar nature distinct from any other. So, obviously, individuals will vary in their opinions and tastes and this is quite natural. It is unnatural to attempt to forcibly encage individuals into one fold, faith or particular ideology. Accordingly, cultivation of tolerance of others' views is essential for world peace and unity. Indian sponsors of religion appeared to have that insight and tolerance; hence, many independent views have cropped up in India and have flourished simultaneously. Want of tolerance makes us sectarian, and that spirit motivates us toward the forcible conversion of others, which brings turmoil and unrest to the world. Religion should give equal scope to all individuals for their respective spiritual development according to their attributes. Indian saints have classified the nature of human beings into three broad groups—sāttvika, rājasika and tāmasika. Sāttvika people are wise, sincere, generous and non- violent. As such, they have an altruistic mentality and render disinterested service. Rājasika people are egoists; however, they are active and do good to others with the motive of getting a return of their actions for self-aggrandisement. They won't tolerate harm to themselves and have the spirit of taking revenge. Tāmasika people are indolent, out and out egoists and are of violent temperament. They are indiscriminate in their pursuit of enjoyment. They completely disregard the interest of others and will do anything to fulfil their selfish desires.

So, sāttvika, rājasika and tāmasika people vary in their tastes, habits and nature. Three forms of teaching religion have been prescribed for these three groups, according to their eligibility, giving them scope for gradual elevation. These three modes of teaching are related to the apparent self and, as such, are changeable. There are still higher states of religious existence which transcend those three qualities and relate to the eternal, natural function of the real self. If we want quantity, we must sacrifice quality and if we want quality, evidently we shall have to sacrifice quantity—both cannot be achieved at one time. However, the primary point to be noted here is that there should be tolerance amongst sponsors of different religious views and respect for others' views, as well as equal scope given to all for their spiritual upliftment from their respective statuses. Another point to be noted here is that we should have the patience to understand the underlying spirit of different religious faiths and not merely indulge in disputes in regard to the ritualistic aspects of religions which will certainly vary in different parts of the world in accordance with the change of climatic conditions and environments.

Nowadays, we find lack of discipline rampant in every sphere of human life—political, social, economic, and even in education. Student unrest (youth unrest) is one of the most serious problems of the day. It is extremely difficult to proceed with constructive work when people are prone to indiscipline. To fight against disruptive tendencies and indiscipline, a radical treatment of the minds of the people is required. Here we feel the necessity of moral and spiritual values in human life. There are two ways of treating diseases—pathologically and symptomatically. In pathological treatment, the root cause of the disease is ascertained first and then the remedy is prescribed. The process of symptomatic treatment may be easier, but it does not have a lasting effect. It may give temporary relief, while treatment through the pathological process brings about permanent relief.

To determine the root cause of unrest, we ought first to determine the meaning of the self. I strongly believe that ignorance of our real self is the cause of unrest, discord and anxiety. The real self is not the physical tabernacle; it is something other than the gross and subtle bodies. We consider the body to be the person as long as we observe consciousness in it. The moment the body is bereft of consciousness, it loses its personality. I am 'I' when the conscious entity (i.e., the entity that thinks, feels and wills) is present in me and I am 'not-I' when it is absent in me. Hence, the entity whose presence and absence makes me 'me' and 'not-me' respectively must be the person. This conscious entity (the soul) is designated as ātmā in Indian scriptures. Ātmā is indestructible; it has no origin and no end. If we plunge deep into the matter, we can trace our existence to the Absolute Conscious Principle, Whom we call Godhead, the Fountain Source of innumerable conscious units. Godhead is termed Sac-cid-ānanda, i.e., He is All-Existence, All-Knowledge and All-Bliss. Individuals are points of rays emanating from Him and, as such, are one of His eternal and co-existing potencies. Individuals cannot live independently; they are all interconnected and co- existing though retaining their own individual characteristics.

It has already been stated that differences between individuals are unavoidable as they are conscious units. Now, the problem is to find a common ground and interest for the solution of these differences. A sense of common interest can be fostered among individuals if they know that they are interconnected, are parts of the one Organic System, and are the sons and daughters of the one Father. Here is the task of all religions—to teach people that all beings of the worlds are closely interrelated. Although steadfastness or firm belief in God (niṣṭhā) according to some particular faith and eligibility of the individual is congenial

for healthy spiritual growth of every individual, religious bigotry which begets enmity is condemnable, as it is against the real interest of the individual and society. Real religion teaches love for one another.

Lord Śrī Kṛṣṇa Caitanya Mahāprabhu propagated the cult of all-embracing Divine Love, which brings universal brotherhood on a transcendental plane. According to Him, forgetfulness of our eternal relation with the Supreme Godhead, Śrī Kṛṣṇa, is the root cause of all afflictions. Śrī Kṛṣṇa is the God of all gods, the Supreme Person having All-Existence, All-Knowledge and All-Bliss. He is Beginningless, yet the Beginning of all and Primal Cause of all causes. The word Kṛṣṇa means One Who attracts all and pleases all by His Wonderful Enchanting Beauty, Majesty, Munificence and Supremacy. This denotes the highest conception of Godhead with all perfections. He is the Object of All-Love. So, remembrance of Śrī Kṛṣṇa, or God, is the divine panacea of all evils. The easiest and most effective way of remembering God is chanting of the Holy Name, which can be practiced by all, at any place or any time, irrespective of one’s caste, creed, religion, age, health, or economic, social or educational status.

In Vedic culture, we find the theory of the cycle of time, within the period of infinite time, which has four stages in accordance with the predominance of religiousness and irreligiousness. The four ages are designated as Satya, Tretā, Dvāpara and Kali. In Satya- yuga (the first age of the cycle of time), wisdom predominated in men and as such, they were aware of the painful and transitory nature of the world and thereby were not fascinated by it. Concentration without interruption was possible and meditation (dhyānam) was prescribed as the common religion suitable for all. In Tretā-yuga (the next spiritually degraded age of the cycle of time), when the spirit of activity predominated and people were attached to worldly objects, yajña (sacrifice, i.e., offering of the things of attachment to the Lord) was prescribed as the common religion to divert the attention of the people from material objects of attachment and turn their minds towards Him. In Dvāpara-yuga (the next and still more degraded age), when people were addicted to worldly objects and sensualism, arcana (worship of Deities) was prescribed as the common religion for gradual attainment of concentration of the mind by directing all the senses and objects of attachment to His service. In the present age, Kali-yuga (the last and most spiritually degraded age of the cycle of time), when people are firmly attached to worldly objects, are too much given to sensualism and are always diseased, they are incapable of performing dhyānam (meditation), yajña (sacrifice) or arcana (Deity worship) rightly and as such, the chanting of the Holy Name of God is prescribed for

them.

Today the world is making tremendous scientific strides. Modern scientists are performing wonders. But in spite of their marvellous accomplishments and pride in twentieth century civilisation, it is puzzling to see that science is so much engaged in inventing destructive weapons like atom bombs, etc., and thereby imperilling the whole human race. At any moment there may be a conflagration and the whole world may perish. Saints are deeply concerned as to how to avert such a calamity. Mere material scientific accomplishments are unable to save the world from such danger. Of course, scientific inventions or achievements as such are not condemnable. Everything depends on the proper use of things. Science may be used for the good of humanity and also may be misused for the destruction of human civilisation. It is imperative to consider the problem and diagnose the disease of conflicts and mutual distrust amongst nations and individuals. So long as nations and individuals have separate centres of interest, tension is inevitable. Nobody can avoid it.

This world is limited. When there are many claimants for one limited object, disputes among these claimants are unavoidable. It is because of this that Indian saints differ from the leaders of the west or from the westernised leaders of our own country in their manner of tackling the problem of peace. In fact, genuine saints of the world are wise enough to see the fundamental defect in the attempt of the so-called best brains to achieve world peace. They assert with great emphasis that a practical solution of the problem is not possible so long as individuals do not change their present craving for sensuous enjoyment and greediness for mundane wealth, and direct their attention towards the Unlimited, the Infinite and the Absolute. The heads of different religious groups should clearly and emphatically point out and teach their followers the painful and perishable character of worldly objects and the futility of sensuous enjoyment. They should create interest in man for the worship of God, which brings about real happiness.

Unless and until the eternal relationship of the people is known to them and they realise that they cannot exist or be happy without the Godhead, Who is All-Bliss, the natural inclination of the people towards the Godhead and diversion of their attention from the material aspects of life cannot be effected. As long as people do not have this realisation, they will maintain the conviction that their only satisfaction lies in the realm of one’s own gross and subtle senses. This is termed “lust.” Hindrance to the fulfilment of lust breeds anger, and that in turn brings

conflict and malice amongst individuals and nations.

So long as people do not understand that they are inseparably connected, and until the activities of the people are God-centered, mere sentimentalism or fictitious ideas will not be able to foster real love amongst individuals.

If we believe that our interest lies in material prosperity and sensuous enjoyment (lust), discord cannot be avoided. Want of patience and tolerance originates from lust. Mere belief in the existence of God will be of great benefit to humanity by restraining them from committing sins and teaching man to do good to others. They will have fear of punishment for bad deeds and encouragement to seek rewards for good deeds. Any activity which leads to the infliction of harm to other animate beings is detrimental to our own interest and will bring harm in return; we will not be encouraged to harm any individual, nay, even any sentient being of this world.

If we can love the Absolute Whole—the Godhead—we cannot have the impetus to injure any of His parts. So, according to the teachings of Lord Gaurāṅga, Divine Love is the best solution to all the problems of the world.

Śrīla Gurudeva at Dhānbād

Śrī Yaśovanta Rāya Orājī, owner of K-Orā Company of Dhānbād in Bihār, extended an invitation to Śrīla Gurudeva. Śrīla Gurudeva and His associates arrived there on Friday

10 January 1969.42 Comfortable arrangements were made for Śrīla Gurudeva and His spiritual associates at the guesthouse at Orājī's residence. Although he was very wealthy, Śrī Orājī and his family led simple, spartan lives, and thus the monks felt at ease in such a congenial atmosphere. For four days, Śrīla Gurudeva lectured at various venues43 on the topic of "Sambandha-Abhidheya-Prayojana" following the teachings of Śrī Caitanya Mahāprabhu. Śrī Yaśovanta Bābu and all of his family members as well as other prominent citizens were drawn to Śrīla Gurudeva's divine, dynamic personality. Śrī Yaśovanta Bābu donated generously toward the construction works of the Calcutta Maṭha and library.

Paragraph missing. See page 111 of Bengali text.

In reference to this, mention may be made of the fact that, after returning from His tour of North India (Derādun, Sāhārāṇpur, Amṛtsar, Jagaddhrī, Jayapur and Vṛndāvana), Śrīla Gurudeva had made His first trip to Dhānbād along with His group on Monday 23 January 1961. The Secretary of the Maṭha, Śrīla Kṛṣṇa Ballabh Brahmacārī, preceded Him with some deities to make prior arrangements. At Dhānbād station, He was received with flowers and hymns by many prominent citizens of the area.44

Śrīla Gurudeva accepted the invitation of Śrī Dharam Cāṅd and stayed at his residence along with His followers. Although Śrī Dharam Cāṅd belonged to the ārya- samāja, he had deep reverence for Śrīla Gurudeva. One reason for this was that his mother, Śrīmatī Uttamā Devī, was an initiated disciple of Śrīla Gurudeva and was an extremely pious sevaka. It was her hearts desire that her son should also serve Śrīla Gurudeva.

The locals organized special Dharma Sabhās at Dhānbād, Dhānsār and Jhariyā.45 The learned and the educated were especially drawn to Śrīla Gurudeva. Among them were the District Judge, Śrī Kṛṣṇaśaraṇa Paṇḍe and Śrī Hari Prasāda Āgarwāla, who later maintained the practice of inviting Śrīla Gurudeva to the area.

Śrīla Gurudeva at Haridvār

On 28 March 1962, Śrīla Gurudeva left Calcutta by Derādun Express and arrived at Haridvār on 30 March to attend a gathering to celebrate the occasion of Pūrṇa-Kumbha. He stayed for a week at the campsite that was set up by Śrī Caitanya Gauḍīya Maṭha. Śrīla Gurudeva was given a warm ovation at the railway station by prominent local citizens. Following Śrīla Gurudeva's instructions, the bhaktas would go out singing in kīrtana processions at dawn. They went to Brahma-kuṇḍa, winding their way through the city streets. On Saturday 7 April, the representatives of sanātana-dharma organized a large religious convention. Śrī Karapātrī Jī Mahārāja acted as President at this event. About one hundred and fifty ekadaṇḍī sannyāsis (māyāvādī sannyāsis) and countless men and women

were present. Śrīla Gurudeva, as the only representative of the Vaiṣṇavas, addressed the gathering. In His speech, He said:

“That dharma, which is beyond the dharmas of the body and the mind is known as ‘sanātana-dharma.’ Apprehensive that ordinary mortals might become lax about observing sanātana-dharma, Śrī Bhagavān, out of His causeless mercy, started the disciplines of varṇāśrama-dharma, to help the seeker find his own path. Varṇāśrama-dharma promises to take man gradually toward ātmā-dharma, or sanātana-dharma, according to his individual capabilities and works. However, since the varṇa (occupational status) and āśrama (stage of life) dharmas keep changing, they cannot be termed ‘sanātana- dharma’, which literally means ‘the eternal dharma’. This sanātana-dharma is not something that is only referred to in the context of Hinduism. Its connotation embraces and includes the entire creation— men, beasts, birds, worms, insects, plants and even rocks. Christianity and Islam have made a temporary appearance on the soil of Bhārata, but they have been unable to make any original or unique contribution. Rather, since the sensual urges are at their foundation (wealth, lust and power), they have only managed to fatten up the body of their organizations, and still continue to do so. However, sanātana-dharma, or the dharma based upon the Vedas, by virtue of its own excellence, has been flowing in Bhārata from time immemorial. It has always been, and still remains, revered the world over.”

The following day, Sunday, the Dharma Saṅgha organized a ‘Dharma Sammelan’ in Haridvār, presided over by the head of Jyosti Pīṭha, Śrī Saṅkarācārya. Śrīla Gurudeva was also invited to this gathering. He delivered the following lecture:

“The special characteristic of sanātana-dharma is its tolerance of the faiths of others. Without this spirit of tolerance, the different paths of the Vedas, followed according to the capabilities and industry of each individual, cannot come together. Differences are inevitable whether at the mundane, ordinary level or at the level of realization and liberation. Be that as it may, if we want to become close with one another, then an effort has to be made to know that which threads together the different faiths. This thread flows quietly and unseen. The union that exists at the level of the ātmā cannot be perceived when obstructed by the confines of mundane sense observations. Nevertheless, if those who possess insight and tolerance slowly pull others toward them, then, in due course of time, the ātmā of man will overcome the limitation of the material elements and senses and gradually evolve more and more favorably. The one who has knowledge of

the non-dual Brahmān, the one who worships the atomic Paramātmā and the one who reveres the majestic Śrī Bhagavān are all followers of sanātana-dharma. To protect and nurse the holy flame of sanātana-dharma, their unity is essential and imperative."

On 12 April 1962, yet another dharma-sabhā was organized at Haridvār on behalf of the sādhus. Among the notables present were Śrī Guljārilāl Nanda (Central Minister of Information and Communications for the Government of India) and the Governor of Bihār. Śrīla Gurudeva addressed the gathering as follows:

"We, who belong to the sādhu-samāja in Bhārata and who are endeavoring to come together, must, at the onset, keep in mind one or two important points: Who is a sādhu and what is the sādhu-samāja? Are there any defining characteristics that delineate the sādhu-samāja from the tyāgī-samāja (those who follow the path of renunciation)? In answer, the sādhus are those who are constantly engaged in the worship of the uncovered, real, eternal and manifested knowledge of the non-dual Hari. Those who do not have faith in Śrī Hari and the peerless position of the Vedas, those whose thinking is clouded by enchantment and illusion, are not sādhus. I cannot term them as sādhus. The tyāgī-samāja can never be the sādhu-samāja. Just by tyāga (renunciation) one cannot be considered to be a sādhu. A sādhu is neither a householder nor a tyāgī. Without having faith and love in the reality of Viṣṇu, neither the householder nor the renunciate can be considered to be a sādhu. Of course, the sādhu can live within any of the aśramas (social divisions of society) that he so wishes. Thus, in the name of sādhu-samāja, ordinary run-of-the-mill rules of renunciation should not be propagated. The duty of the sādhu-samāja is to keep a keen eye out to see that the Name is preached of Him, Who is the only shelter in the universe, Who is the only Real Object, Who is the Cause of all causes and Whose majesty is without peer. Control of the senses and renunciation may purify the soul for the time being, but without the utterance of the Holy Name and the hearing of the glory of Śrī Bhagavān, the soot covering the soul will not be wiped clean. This is the unique purpose of purity."

On Sunday 22 April, Śrīla Gurudeva and His entourage traveled from Haridvār to Derādun and were given a tumultuous welcome by over a hundred devotees. A huge procession performing kīrtana followed Him to where He was going to stay at the Gītā- Bhavana in Pippalmaṇḍī. From Thursday 26 April to Saturday 28 April, three public meetings were held at the local Town Hall.46 The

audience was greatly inspired by Śrīla Gurudeva. Later, on Monday 7 May, answering to the call of the bhaktas there, Śrīla Gurudeva reached Delhi and was accorded a warm welcome. Śrīla Gurudeva stayed with His spiritual associates, the sādhus, at Śrī Sanātana-Dharma Sabhā Temple at Paharganj, giving talks in the mornings. He also gave discourses on different occasions at various locations in Delhi on the teachings of Śrīman Mahāprabhu.47 At 5 PM on Sunday 13 May the bhaktas of Śrī Caitanya Gauḍīya Maṭh at Paharganj went out with Śrīla Gurudeva on a nagar-saṅkīrtana procession.

On Sunday 22 April Śrīla Gurudeva nd his group traveled from Haridwar to Dehra Doon and was given a tumultuous welcome by over a hundred devotees. A huge procession chanting kirtanas followed him to where he was going to stay at the Gita Bhavan in Peepalmandi. From Thursday 26 April to saturdy 28 April three public meetings were held at the local Town Hall. The head of the town municipality Śrī Ram Swaroopji, Magistrate Śrī K.S. Pathak and Swami Śrī santosh Nandji presided over the meetings in town. Śrīla Gurudeva greatly inspired the audience. He addressed special sessions at the Dehra Doon Bar Association, Bengaki Durga-Bari and at Gita-Bhavan on the occasion of Śrī Ram Navami on the night of 22 April. The efforts of thePresident of the Gita-Bhavan Śrī Sardare Lal Oberoi, and the Secretary, Śrī Viswanatha Saberwala to promote the cause of dharma were especially praiseworthy.

Answering to the call of the bhaktas of Delhi Śrīla Gurudeva reached there on Monday 7 May and was accorded a warm welcome. The sadhus wre accommodated at Śrī Sanatana Dharma Sabha temple in Paharganj. Śrīla Gurudeva stayed there too till Friday 18 May and gave talks in the mornings. He alo discoursed on different occasions at Śrī Sant Tam Puriji Bhavan in Kerala bargh, Śrī Gangeshwarananda Dham, Bengali Krali Bari M. P. club in North Avenue, on the teachings of Śrīman Mahaprabhu. Dr. seth Govinda Dasji presided over the session at M.P. club. The bhaktas of Śrī Gaudiya Sangha invited him to theit math in Kerala Bagh on the morning of Friday 11May. On Sunday 13 May at 5 p.m. the bhaktas of Chaitanya Gaudiya Math at Paharganj took out a Nagarsankirtana procession.

Start When the religious minded Dr. Sarvapallī Rādha Kṛṣṇaṇjī came to be

selected as the President of India, Śrīla Gurudeva was very happy. On Thursday 17 May he went to Rāṣṭrapati Bhavan to bless him on behalf of Śrī Caitanya Gauḍīya Maṭh with garlands and sandalwood paste that had been offered to Śrī Kṛṣṇa. Śrī Maṅgala Nilay Brahmacārī had also accompanied Śrīla Gurudeva. When Dr. Rādha Kṛṣṇaṇ welcomed them with ślokas on vairāgya (renunciation), Śrīla Gurudeva was very pleased and replied by explaining the two meanings of vairāgya. "One meaning of vairāgya is 'absence of rāga' or, in other words, non-attachment. Secondly, it means 'rāga' for the One Who is the Parama Puruṣa. Actually the attachment for all that is lower than Bhagavān decreases in the same proportion as the passion and love for Parama Puruṣa increases. The non-attachment that is without the touch of Śrī Bhagavān is only futile hard effort and not spontaneous vairāgya." The President of India and Śrīla Gurudeva discussed at length on many religious subjects. The President of Sanātana-Dharma Sabhā, Caudhurī Śrī Tīrtha Rāma Datta, the Secretary Śrī Jyoti Prasādaji, M.P. Śrī Śambhu Nātha Caturvedī and Śrī Madana Mohana Caturvedī won the love of Śrīla Gurudeva for their efforts in circulating "Śri Caitanya Vāṇī".

Feb 8 A large religious convention and celebrations were held to mark the appearance of Śrī Kṛṣṇa Caitanya Mahāprabhu from Thursday 9 April to Sunday 12 April in Śrī Sanātana-Dharma Mandir beside Māihīrā Gate in Jalandhar. In the midst of saṅkīrtanas Śrīla Gurudeva inaugurated it. Saṅkīrtana parties converged from various places. They were: Gopāla Saṅkīrtanamandala from Kāṭārpur, Śrī Rāmanāthjī's kīrtana party from Gurudāspur, Śrī Cakradharjī's kīrtana party from Nūrpur, Śrī Gopāla Kṛṣṇa Sevaka-Śri Khūsirāmjī-Śri Gaṅgārāmjī's kīrtana party from Hosiārpur, Tulasīdāsjī's kīrtana party from Delhi, Śrī Lālcāṅdjī's kīrtana party from Ludhiānā, Śrī Meheracāṅdjī's kīrtana party from Unātt, Śrī Cimanlālјī's party from Talovār Township, Śrī Gaṇeśa Dāsjī, Śrī Rāmalāljī, māṣṭār Śrī Harabaṅślāljī and Śrī Nānakacāṅdaji's kīrtana parties from Jalandhar. Everyday in the morning and evening Śrīla Gurudeva gave erudite talks on the greatness of nāma saṅkīrtana. On 12 April a massive rally set off from the Sanātana Dharma temple. At that time, amongst those who accompanied Śrīla Gurudeva were Pujyapādas Śrīmad Ṭhākur Dāsa Brahmacārī, Tridandi Svāmī Śrīmad Bhakti Lalit Giri Mahārāja, Tridandi Svāmī Śrimad Bhakti Ballabh Tīrtha Maharaja, the Maṭh-Rakṣaka (guardian of the maṭh) of Vṛndāvana— Śrīmad Nārāyaṇa Dāsa Brahmacārī, Śri Madana Gopāla Brahmacārī, Śrī Gokulānanda Dāsa Brahmacārī and Śrī Cinmayānanda Dāsa

Brahmacārī.

The sincere tireless efforts of Śrī Surendra Kumār Āgarwāla and Śrī Rām Bhajan Pande yielded this success. Mention may also be made of the work of Śrī Narendra Kāpur of Ludhiānā, a follower of the Maṭh. Śrīla Gurudeva lectured in Śrī Gītā Mandir at the Model Town and in the Lodwali asrama at Jallandhar. The head of the asrama at Lāḍowāli Sarddār, Śrī Bhagavata Siṁhjī Siṁjī and his bhaktas received Śrīla Gurudeva to the flourishes of a band party. When Śrīla Gurudeva reached the podium, the much revered and renowned Śrī Hari Bābājī came down from the dais to welcome Śrīla Gurudeva. Upon the request of Śrī Hari Bābā, Śrīla Gurudeva discoursed on "The Significance of the Surrender and Service of the Gopīs (village damsels who tended to the cows).

Hosiārpur (Pānjāb--- From 7 April to 15 April 1965, Śrīla Gurudeva was in Hosiārpur. That year Śrīla Gurudeva was in a preaching party along with: Pujyapāda Śrīmad Ṭhākuradāsa Brahmacārī, Tridandiswāmī Ṣrīmad Bhakti Lalit Giri Mahārāja, Tridandiswāmī Śrīmad Bhakti Ballabh Tirtha Mahārāja, Śrīmad Nārāyaṇadāsa Brahmacārī (Kāpur), Śrīmad Nagopāla Brahmacārī, Śrī Rādhāramaṇa Brahmacārī, Śrī Lalitakṛṣṇa Banacārī, Śrī Cinmayānanda Brahmacārī, Śrī Mathureśa Brahmacārī, Śrī Rāmacandra Coubejī and Śrī Vṛndāvanadāsajī He was residing in the āśrama of Śrī Saccidānanda at Kṛṣṇanagar. In the Natha Mandir of that āśrama there was a religious assembly in the morning, noon and night spoken in Hindi and on the 15 April 1965 Srila Gurudeva gave his discourses in English in the evening religious meetings called by Centenary Committee of Lala Rajapatrai in the presence of many eminent persons. At the advice (direction) of Srila Gurudeva, BBTirtha Maharaja, the temple Secretary, had delivered his own lectures. On the morning of 11 April Nagar sankirtana proceesion was organised from the temple and the local people (devotees) were very enthusiastic. On 16 April while leaving for Amritsar, devotees of that area were weeping and stricken by separation grief.

Amṛtsar From Friday 16 April to Saturday 24 April, Śrīla Gurudeva stayed in the guesthouse adjoining the temple of Lala sain Dasji (Bijli Palawar) on

Lawrence toad in Amritsar. Śrī Bijli Palawar had built a majestic temple with nine spires in Vrindavana and at Amritsar he had constructed a similar one also. Fulfilling the wishes of Lala sain Dasji, Śrīla Gurudeva gace talks on the worship of Śrī Radh-Krishna being the greatest, everyday at dawn and dusk in front of the Śrī Radha-Krishna temple, to the great stisfaction of his listeners. He also talked on education and learning in Śrī Satyanarayana temple ar Lahoria Gare, in Śrī Tulsi Daas temple at Durgiana, and in the religious gathering organizes by Śrī Chanar Lalji.

On 25 April Lala Sain Dasji bid farewell to Śrīla Gurudeva on the eve of the latter's departure for Calcutta. Ther wre tears in Lala's eyes for he was apprehensive whether his failing health would give darshan of Śrīla Gurudeva. Śrīla Gurudeva praised and showered blessings on him for his seva. Aamongst those who promoted the circulation of 'Śrī Chaitanya Vani' wre Lala Sain Dasji, Dr. Hetram Agarwala, Śrī Hansa Raj Bhatia, Śrī Murari Lal Vasudeva, Śrī Tilak Raj Aurora and Dr. Pakrashi.

Śrīla Gurudeva had gone to Amritsar for the first time in 1954. He had vigorously preached from the mahasamadhi site of Baba Purushottam Dasji (the sacrd spt wher the saint had entered final samadhi, becoming one with the One). At that time a large snkirtana procession had traversed the route from nimakimandi to Durgiana. Thenceforth he had often gone to Amritsar and each time the people eenthusiastically participated in his hol mission. Those who had accompanied him at that time were. Śrīmad Krishna Keshob Brahmacari,m Śrī Lalit acharan Brahmacari, Śrī Krishna Ballabh Brahmacari, Śrī Madan Gopala Brahmacari, Śrī Upananda Brahmacari, Śrī Bijoy Krishna Brahmacari and Śrī Ghana Shyam Brahmacari.

In 1967 Śrīla Gurudeva visited Jallandhar, Hoshiarpur, Ludhiana, Jagatdhri, Ambala, Delhi and Dehra Doon. Thosee who had gone with him were, Pujya padas Śrīmad Thakur Das Brahmacari, Śrī Narottama Brahmacari, Śrī Narayana Das Brahmacari (Kapoor), Śrī Madana Gopala Brahmacari, Śrī Gokulananda Brahmacari, Śrī Yogeshwar Brahmacari, Śrī Dev Prasad Brahmacari, Śri Chinmayananda Brahmacari, Śrī Radha raman Das Brahmacari, Śrī Ranajit Das Adhikari and Śrī Dwijendra Lal Bhowmick.

Jallandhar--- Wednesday12 to Monday17 April

Hoshiarpur---Tuesday 18 to Sunday 23 April

Ludhiana-Monday 24 April to Saturday 6 May

Jagatdhri-Sunday 7 to Wednesday 10 May

Ambala---Thursday 11 to Monday 15 May

Delhi---Tuesday 16 to Tuesday 30 May

Dehar Doon---Wednesday 31 May to Thursday 8 June

Hoshiarpur Here Śrīla Gurudeva was extremely touched with the warm cordiality of Śrīmat hari Babaj. The site of the aśrama idyllic. Śrīla Gurudeva daily gave talks in the afternoon, noon and evening. On some days Śrīmat hari Baba also discoursed. At the Local Town Hall Śrīla Gurudeva addressed the intellectuals in English. They were all greatly impressed.

Śrila Gurudeva and his monks stayed at the Elaichi Giri temple. Sabhas wre held twice a day in the temple. On 30 April Śrīla Gurudeva was invited by the inmates of the famous Duttaswmiji Asrama in the Civil Lines. He addressed thousands in a huge gathering on the greatest of all dharmas---Krishna Prema. Śrī Narendranatha Kapoor Bhaktivilasa and Śrī Krishna Babaj came forward for the cause of publicizing 'Śrī Chaitanya Vani'.

Jagatdhri Here there was a gathering in the Satyanarayana temple. Twenty five miles away on the banks of the Yamuna at Hathikunda there was a large gathering of saints. Śrīla Gurudeva wa invited to inaugurate it. Śrī Vyasji of Hrishikesh was the President. Śrī Prakasha Nandaj of Nirajan Akhra, Śrī Shankaracarya of Joshi Marh and Swami Śrī Bhabanandaj were also present. In

his address Śrīla Gurudeva established pure bhakti as against the logic of the Mayavadins and won the admiration of the Prsident and others.

Ambala Śrīla Gurudevea and his companions put up at the Sant –Nivas. Dharma sabhas were held in the Gita Bhavan, Sudha Vyas Nivas of Sant Nivas, Higher secondary Boy's School and Higher Secondary Girl's School. Major Genera Śrī Samser Singhji, the owner of Harger Lal & SonsEngineering Co. Śrī Nanda Kishore C.E., Dr. Kapoor and other men of repute came to listen to the talks on Śrī Hari. Śrī Nanda Kishore was so overwhelmed that he burst forth in the hearing of all---'This is the first time in my life that I have listened to such words of value. Never have I bowed my head to anyone. This is also the first time I touch the feet of a sadhu.

Delhi Śrīla Gurudeva and his associates stayed at 30D Kamala Nagar, in the Radha Krishna temple, a large dharma sabha was held from 26 May to 28 May that was attended by acaryas and svamis from many maths. In his daily discourses Śrīla Gurudeva shed light on the unique significance of Śrī Caitanya Mahaprabhu. Śrī Prahlad Ray Goel took a primary role in advocating the cause of 'Śrī Caitanya Vani'.

Dehra Doon Here the stay was in Gita Bhavan at Peepalmandi. Śrīla Gurudeva gave talks at Śrī Gopinatha temple, Śrī Panchati temple, Tagore cultural Society and in the residence of Retd. G.O.P.S. Mr G.S. Mathur.

In 1968 Śrīla Gurudeva and his group toured Punjab, Jallandhar, Amritsar, Gurudaspur, Batala and Ludhiana. Śrīla Gurudeva was accompanied by Pujyapādas Srimad Thakura Das Brahmacari, Tridandi Svami Śrīmad Bhakti Prasad Asrama Maharaja, Śrī Mangal Niloy Brahmacari, Śrī Narayana Das Brahmacari (Kapoor), Śrī Acintya Govinda Brahmacari, Śrī Madan Gopala Brahmacari, Śrī Pareshanubhava Brahmacari and Śrī Dev Prasad Brahmacari.

Jallandhar Śrīla Gurudeva stayed here from Tuesday 2 April to Sunday 14 April 1968. Meetings were held at many places. Intellectuals and scholars were notably present at those held in Desh Bhakta Memorial Hall and the Town Hall in the Cibil Lines. Śrīla Gurudeva spoke on 'The Philosophy of Śrī Bhagavat', 'The Greatness of the Name of Śrī Hari' and 'Serving the Śrī Bigrahas (Holy Deities)'. At the Desh Ghakta Memorial Hall meeting, the President of the sabha was the Food and Health Minister of Punjab, Mahant Śrī Ram prakashji. On Sunday 7 April a massive sankirtana procession winded though the city.

Amritsar The stay here was from Monday 15 April to Sunday 21 April. Śrīla Gurudeva discoursed every night in Lala Sain Dasji's temple (Bijli Palawar) on Lawrence Road and in the mornings in Śrī Tulsi Dasji's temple at Durrgiana and Śrī Puroshottama Dasji's temple at Nimak mandi. Countless attended and counted themselves blessed.

Gurudaspur The stay here was from Monday 22 April to Sunday 28 April. The disciple of Śrīla Gurudeva, Śrī Manmohana Agarwala M. A. (I.P.S.) and his father Śrī hamsa Raj Agarwala, endeavoured to circulate extensively 'Śrī Caitanya Vani', and were blessed for it.

Batala 'Śrī Caitanya Vani' was given a lot of prominenc by the stay of Śrīla Gurudeva here from Monday 29 April to Thursday 2 May and at Ludhiana from Friday 3 May to Sunday 5 may.

Śrīla Gurudeva at Punjab, Haryana, Uttar Pradesh, Delhi and Chandigarh

On Monday 10 March 1969, Śrīla Gurudeva departed from Calcutta for a long tour of North India. He was accompanied by Śrīmad Thakur Das Brahmacari,

Kirtana Vinode, Tridandi Svami Śrīpada Bhakti Prasad Asrama Maharaja, Tridandi Svami Śrīmad Bhakti Ballabh Tirtha Maharaja, Tridandi Svami Śrīpada Bhakti Prasada Puri Maharaja, Śrī Madan Gopala Brahmacari, Śrī Pareshanubhava brahmacari, Śrī Lalit Krishna Bonocari and Krishna Prem Brahmacari (from Śrī Caitanya Gaudiya Math, Śrī Dham). Peshkar Nabin Chandra Sharma (Dehra Doon) and Śrī Tam Benode Brahmacari (Hoshiarpur) also joined the party. On 12 March Śrīla Gurudeva arrived at Jallandhar City Station by Amritsar Mail and was given a rousing welcome by the locals amidst sankirtanas. From Thursday 13 March to Sunday 16 March, Śrīla Gurudeva addressed a massive gathering in the spacious courtyard of Śrī Sanatana dharma Sabha tempḷe near Myheera Gate. Bhaktas converged in great numbers from Amritsar, Ludhiana, Hoshiarpur, Khanra, Gurudas pur, Kartarpur, Batala, other placed of Punjab and Delhi. Śrīla Gurudeva stay in the house of Śrī Kailash Nath Kapoor neatr Myheera Gare. The other monks put up in Śrī Chinta Purna Mandir, which was nearby. On Saturday 15 March a massive rally started from Śrī Sanatana Dharma Sabha Mandir and amidst the beat of nagarsankirtana came back to the mandir at 7:30p.m. via Adda Hoshiarpur, Kheer Gate, Bhakat Singh Chowk, Railway Road , Mandi Road, Milap chowk, Tainak Bazaar, Sekha Vazaar, Bhairon Bazaar and other prominent roads. The organizers of this procession were householders who were disciples of Śrīla Gurudeva and local notables—Śrī Sudarshana Dasa Adhikari (Śrī Surendra Kumar Agarwala), Śrī Radha Mohana Dasa Adhikari seva Sundar (Śrī Ram Bhajana Pandey), Śrī Kripa Ranj Sabbarwala, Śrī Bilayiti Rama, Śrī Om Prakash, Śrī Shyamlalji, Śrī Jawaharlal, Śrī Dhanvant Roy, Śrī Rajkumar, Dr. Kailash Nath Kapoor, Śrī Uttama Prakash, Śrī Vidyasagar Rajpur etc.

Invited by the locals of Ambala, Śrīla Gurudeba and his group arrived at Ambala Cantonement from Jallandhar and resided at ‘Sant Ashrama’ from 18 march to 22 March. He delivered talks at Śrī Sanatana Dharma Mandir, which greatly moved the intellectuals. Addressing the seekers, he said: “The atman is constantly working on bhakti. To reach a goal bhakti is not just an unreal exercise. Bhakti is itself the path as well as the goal. The object of worship, Bhagavan is real. The worshipper is real. The relation berween the worshipper and the worshipped is real. Sanskrit 1 pg 121

The first mantra of the Rg Veda acknowledges, by the words, ‘yada pashanti’, Vishnu’s feet to be real and the seeker or bhakta to be also real. Otherwise eternal darshan or vision, would not be possible. Jiva (life) is not Bhagavan. Jiva is for Bhagacan. Jiva is not That but from That. Without being established in this from-ness, Bhakti is not possible. The Vedanta Sutra, tat tvam asi, is not--- you become That (Purna- Brahma); tasya tvam tattvam in the sense that you become His; you are Bhagavan’s. Purna Bhagavan (the One) can never, in any situation be said to be not total. It is against the logic of the very concept of ‘Bhagavan’. If jiva, being the atom, begins to think he is omnipresent, then it remains a fiction and can never remain deprived of true welfare. If juva is That, then whom will he revere? This twisted logic will not result in bhakti but sometimes persons advocating it maym for the time being have recourse to bhakti. Such bhakti is illusory, unreal, temporary and coated with falsity. It is not;pure bhakti.”

Śrīla Gurudeva in Chandigarh, the capital of Punjab and Haryana

From Sunday 23 March to Sunday 6 April, Śrīla Gurudeva resided in Śrī snatana Dgarma sabha temple in Sector 23 of Chandigarh. Each day religious gatherings were held in the hall of the temple and at night under the open sky in the spacious courtyard. Śrīla Furudeva blessed the listeners wirh talks on the Bhagavat, The Way to Bhagavat and The path of Bhakti. Tridandi Swamis Śrīmad Bhakti Ballbh Tirtha Maharaja and Śrīmad Bhakti Prasad Puri Maharaja also discoursed. Tamnavami was observed on Thursday 27 March with great fanfare at 4 pm. There were many types of band parties, sankirtanas and tableaus depicting stories from Ramayana. Śrīla Gurudeva was invited to the residence of Śrī Tamachandra Goel, Śrī nanda Lalji, Śrī Khempotriaji (advocate), Śrī Sukhadeva Taj Bakshi (reader), Śrī Murali Mnoharaji, Śrī Devdutta Salawarj, Śrī Dwaraka Das Thapor (of the Sanatana Dharma Sabha temple) and others, to give talks on Śrī hari. The Secretary to the Governor of Punjab Śrī K. Mukhopadhya, Justice Śri Shamser Singhji and other important persons came to have darshana of Śrīla Gurudeva.

Basipathana (Punjab) Basipathana is 27 miles away from Chandigarh. Upon being invited by its inhabitants, Śrīla Gurudeva went there on the afternoon of the last day of his stay at Chandigarh. Without hampering any schedule at Chandigarh, he participated in an impressive Nagarsankirtana procession. This was the first such instance in the history of Basipathan. Śrīla Gurudeva addredded a large gathering, as also did Tridandi Swami Śrīmad Bhakti Ballabh Tirtha Maharaja. Śrī Rashpal Singh, a prominent ditizen and Principal of the Degree College discussed wirh Śrīla Tirtha Maharaja subjects relating to the mission of the Math. Śrī Dharajoy Bakshi and Śri Ram Pradadji played a prominent role in the circularion of 'Śrī Chaitanya Vani'.

Muzzafarnagar (Uttar Pradesh) Śrīla Gurudeva went by car from Chandigarh to Ambala Cantonment, from where he and his party boarded the train and reached Muzzafarnagar on Monday 7 April. The locals gave him a warm wecome at the station. Śrīla Gurudeva and the monks resided at the Śrī Lakshmi Narayana temple in Gandhi Colony, from 7 to 11 April. Śrīla Gurudeva lectured on the life and teachings of Śrī Chaitanya Mahaprabhu at Śrī Lakshmi Narayana temple, Śrī sanatana Dharm Sabha temple and at the Kirtana Bhavana in new Mandi. One day he placed a unique statement before the local intellectuals: "Today a wrong conception of what is good for the self has eroded morals and is dominaring politics, economics, sociology, education and religion. To remove this dark cloud, efforts are afoot in India and abroad. But without the examples of living persns who are motivated by ideals sucjh endeavours will not yield any result. The religioud heads, jeads of state and leaders shoud be especially careful, because the general masses tend to imitate them. Parents and teeacheers have to lead disciplined lives if they want chisdren and students to bee worthy and good. Sanskrit 1 pg 122 are the words of the Gita. If those who hold the reins of society are lacking in sincerity then making a lot of noise in the form of lectures will not yield any result." At muzzafarnagar also, a nagarsamkirtana procession was taken out on 10 April. Śrī Ayodhya Pradad Gupta, a householder and devotee, together with Professor Śrī Brij Lal Agarwala worked hard for the circulation of 'Śrī Chaitanya Vani'.

Dehra Doon (Uttar Pradesh) From Saturday 11 April to Sunday 20 April, Śrīla Gurudeva stayed at Parchayati Śrī Mandir in Daallenwala. He delivered lectures

every morning in Gita Bhavan at Peepal Mandi and at night in Panchayati Mandir. The subhects that wre discoursed at Panchayati Mandir were " man and the Principle of relationship", "Releade from Three-fold suffering and the Dharma of Another", "The Necessity of Religion", "The way to International Peace", "Śrī Chaitanya Mahaprabhu and the Name of Śrī Hari. Śrīla Gurudeva also gave talks in the residences of Śri Tej Bahadur singh (Gori Cantt), Śrī G.S. Mathur (Retd. C.O P. S., Eastern Railway) and at the Tagore Cultural Society. Śrīla Gurudeva was invited by the President of this society, Sardar Dr. Balbir Singh to his residence in the morning of 21 April to view the research works in progress on 'Guru Granth Sahib', the scriptural text of the Sikh community. Lala Darshana Lalji, owner of a tea estate and a man of renown, invited Śrīla Gurudev to his house, where he explained the worth of human birth and worship of Śrī Hari. On Sunday 2 April, thousands partook of a variety of mahaprasad. Those who took on the responsibility of 'Śri Chaitany Vani' were disciples of Śrīla Gurudeva--- Śrī Ramachandra Chowbey, Śrī Nandanandan Das Adhikari (Śrī Navin Chandra Sharma), Śrī Prem Dasji, Śrī Tulsi Dasji, Śri Sajjananda Das, Śrī Rohini Kumar Das Adhikari, Śrī Devaki nandan Das Adhikari and Śrī Maan Prakash Sharma.

Shahraharpur (Uttar Pradesh) The Secretary of the famous Śrī Narayana temple, Śrī Inder Senji (Advocate) extended a special invitation to Śrīla Gurudeva on the occasion of the inauguration of the holy image. Accordingly, he participated in the celebrations from Monday 21 April to Wednesday 30 April. Apart from monks, offers came from Dehra Doon who promoted the circulation of 'Śrī Chaitanya Vani'. They were Ṣrī Ramachandra Chatturvedi, Śrī Navin Chandra Sharma, Ṣrī Devaki Nandan Das Adhikari Śrī Prem Das Adhikari, Śrī Tulasi Das Adhikare, Śrī Rohini Kumar Das Adhikari, Śrī Krishna Prem Das Adhikari, Śrī Govinda Ram Das Adhikari, and other householders who were devotees. Śrī Shankaracarya of Tyoti Math, Śrī Harmilapki, Pandit Śrī Deenanath Deenesh and other acaryas and pandits from different sects were also present. It is the mayavadins who usually preach at sahraharpur. Śrīla Gurudeva's divine visage and the force of his spiritual personality attracted the organizers who invited him. He was the only representative of the Śrī Gaudiya Vaishbava sect. He lectured for seven days, drawing the admiration of thee learned, by his advocacy of Pure bhakti, based on scriptural proof and infallible logic. It had a great initial impact on and audience that had hitherto been exposed to mayavad. They now began to understand their conusion.

The locals were overwhelmed to see thee magarsankirtana procession wherein kirtana was sung to dancing steeps with the staff raised and held aloft.

The Bengali community of Shahrahanpur requested Śrīla Gurudeva at the Giu Colony. He also discoursed at thee residences of the local District Madistrate, Śrī Ramavatar Singh andd Śrī Rameshwar Das Gupta, his disciple, wherein he used modern arguments to regate atheism and establish the truth of Hari-bhajana. Many persons of note and learning were greatly impressed and influenced.

New Delhi Śrīla Gurudeva stayed here from Saturday 3 to Friday 16 May. He arrived in thee eevening by car from Shahranpur accompanied by three of his Tridandi jyotis and five brahmacaris, at the Śrī Sanatana Dharma Sabha temple in Chuna Mandi, Paharganf, New Delhi. Arrangements for their accommodation were made over here. Śrīla Gurudeva delivered lectures in Ṣrī Lakshmi narayana temple at paharganj. Ghee- Mandi, in Śrī Ranji Mandir at Paharganj, in Śrī Radha Krishna Mandir ar Kamala Nagar, in the dharma-sabha of Nava Yuvak Sanskriti Mandal at Shankarpur, in the yard of the residence of Śrī Prahlad Roy and in the house of Śrī Hari Sahaj Malji, Śrī Prahlad Roy and in the house of Śrī Hari Sahaj Malji, Śrī Prahlad Roy Goel, Śrī Ramnath DasAdhikari and Ṣrī Tulasi Dasji were he main advocates of ‘Śrī Chaitnya Vani’.

In the dharma sabha of the Nava yuvak Sanskritik Mandal Śrīla Gurudeva said: “I am overjoyed to see that in today’s atmosphere of gross indulgence, the young have come foreward in search of religion and values. This is not the general norm amongst the youth nowadays. What is being passed on in the west as Indian Culture is mostly concerned with songs and dances without reference to her vast spiritual heritage. But Indian culture is synonymous with her spiritualism. There are two types of learning (vidya)---para (spiritual) and apara (material). Para- vidya is the greaest in as much it takes us to the substance of all substances---Brahman. Apara-vidya is at a much lower level---Jada-vidya. There are three divisions in each---the body, the mind and the soul (chitta or atman), which is the effect of the first two causes. The Gita defines the body and the as in the possession of apara, prakriti (nature), while the atman has evolved out of

Para-prakriti. Sanskrit pg 124 (1) Gita 74/4-5 Material learning or jada-vidya might fatten the gross body and mind but it will not help to nourish the true identity of a person, the atman. It is to be also noted that the apara-prakriti that fattens the body and mind has no independent movement of its own; established on para-prakriti it manifests movement. The atman alone can nourish thee atman and not non-atman. Sanskrit 2 pg 124 says sruti. Without knowledge of the atman, man cannot attain spiritual peace. Brahma-vidya is this path of self-realization of the self. The lack of spiritual education provokes discontent and want. This snowballs and gives rise to restlessness and lack of concentration, causing harm to self and others. Want cannot dispel want; rather it keeps on adding fuel to it. But, today man has become blind and is trying to squeeze happiness out of the rock of matter; out of jada. Thus all his efforts come to nought. The wise advise---find your own self, be conscious of Consciousness, seek for the real substance that is Bhagavan and then only will the thorns on the path of real happiness be removed. Indian culture is pivoted on the above Brahmya Vidya. The practicing of this school of learning automatically leads to a control of the senses. It is the absence of this control that causes the forces of wild beastly indulgence to rush in, causing havoc the individual andd o society. Therefore, if the youth of today pursues the path of Brahma Vidya, then a new age will be ushered in. Lust can never put out the fires of lust but can only feed it. The firewood of materialism can never, therefore, put out the blaze. Persons, shaped by thee chisel of spirituality and values and who lead disciplined lives are the backbone of society. Until the leaders of the country become aware of the utility of religion and morals they will never be able to work for the welfare of the country.”

Thosee who gave the lead in circulating ‘Śrī Chaitanya Vani’ were ‘Srī Troilokyanath Das Adhikari (Ṣrī Tulsi Dasji), Śrī Rannath Das and Ś Prahlad Roy Goel.

After completing his mission in Punjab, Śrīla Gurudeva returned to Calcutta with his associates. At that time he received two letters seeking clarification of certain doubts. Śrīla Gurudeva’s reply is herewith recorded: “(1) In course of time the Vaishnavas of yore departed from this world and pointed out to us to be more attentive about our search for the Real Substance (Paramartha). The span of our

lives ate extremely limited and yet we are not endeavouring to totally immerse ourselves in bhajan, although the way to Śrī Krishna's holy feet is not unknown to us. The impressions of many many past lives have made us forget our own identity. Instead, this body and all that is related to it by maya, has come to be our own; our everything. Thus we have deprived ourselves from the realization of Śrī

Krishna, the embodimenht of the supreme nectar of this universe. Without transforming our ego it is not possible to start the search for Śrī Krishna. What the ego prompts us to do is inevitably heavy and gross. Without transcending this barrier of maya, the journey towards the search for Paramatman cannot begin. Once one reaches that heaven, then automatically, the greed or sinse of habitual duty towards all that belongs to the material world, falls away. When that awareness awakens, when identity with That is established, then anything or anyone connected with Śrī Krishna becomes very dear. Ṣrī Krishna and all that is Ṣrī Krishna's form the greatest bonds of relation. This is Hari-bhajan. Prior to the evolving og pure bhakti there is a mixed stage of bhakti when all works are offered etc. Pure bhakti might be extremely rare but yet that is our goal. In the orchard of works many types of enchanting may seen but none will be of use in getting Śrī Krishna. Without the self, resting in the self, one cannot become seated in heaven. It will be foolish to waste this precious human birth in chasing the mundane and ordinary. So, why should we barter it away for a bad bargain?

I am pleased to hear you are engaged only in taking the name of Ṣrī hari. The scriptures, as also the acaryas who have preceded us, tell us to go for Harinama, over and above thee paths of works, of knowledge, of meditation, of sacrifices, of resolutions and of austerities etc. Sanskrit1 pg 125

Forgetting all fascination for any other type of discipline, chant the Name, keeping the Name and Named identical. No other way will yield faster results. Namsankirtana is the greaest among the disciplines laid out in bhakti-marga. This is the essence of the teachings of Ṣrī Chaitanyadeva—Namasankirtana. Namghajana is to call out to Ṣrī Bhagavan. It is a sin not to be sincere and to

only mechanically take the Name while seeking something ilse. I shall consider myself fortunate if both of you, intoxicated in love, keep on advancing on the path of Namabhajana.

(2) When you follow the path of Namabhajana, be prepared fpr disturbances that Maya will create. But these will not be able to make a single scratch on your Hari-bhakti; rather your bhakti and its name will increase. The source of all shakti is from one real truth. Thus how can any shakti harm those ho havee identified themselves with Parameshwara, because that shakti, although it is manifested as Jada-shakti, is from that very Parameshwara? Thee ignorant, enmeshed in material substance, is therefore continuously in a state of feat. But the pure bhakta or the conscious person knows that Ṣrī Krishna is the Cause of all substances. Those who follow Śrī Krishna have nothing to fear. Maya enters and increases fear, suffering, trials and tribulations in the same proportion as the distance that there is between jiba nd Śrī Krishna. Dharma for the purpose of impressing others or to delude my own self is different from real bhakti in Śrī Krishna. Pure bhakti is when the sword of my wishes snugly fits into the scabbard of thee wishes of Śrī Krishna. We must endeavour for this. If you belong to Śrī Krishna, Śrī Krishna too will belong to you. Never allow yourself tobe detracted from the path of bhakti by popular or traditional religion. Analyse in details the characters of those who try to obstruct you in your path of hari-bhajan. You will find that their lives are propelled by forces at a much lower level than those of Śrī Krishna. Those whose perceptions are clouded by maya can never see eye to eye with the puree bhakta. A difference between them is inevitable. But the wise and clever bhakta, keeping intact his devotion to bhakti, does not withdraw from usual interaction with the world around him. Only those actions that are against bhakti must be avoided, and not those social conventions that are not inimical towards bhakti. Participate in the weddings of your friends and relations only do not take the prasada of gods other than your own special One and non-vegetarian food. If others in your circle have not had higher education, should you forego the chance to go for it? In the same way if your friends and relations have not reached a high spiritual level, should you also lag behind? No wise person will agree with this. Rather, you will be advised by any well- wisher, to set a high standard from which the others will benefit. For the sake of the temporaḷ do not harm your spiritual interests. Think carefully how much can you flatter others for the sake of material comforts? How much will you benefit and for how long? What good will it accrue to either of you? Death

might knock at any moment. If that is so, then what is the value of the ordinary person’s so-called sympathy? How effectively will it help? With death all substances related to the body will be left behind and all ties of relationship will snap. Do not ever be concerned about pleasing the ordinary man who is in a state of bondage tied by lust, anger, greed and cycle of habits. Śrī Bhagavan protects and nourishes all creatures. If you tread the run of the mill path of the helpless, graceless and dumb masses, then your precious gentle lige that is tinged with reverence and respect will come to nought. Without enthusiasm no progress can be made on any direction. With zest and drive, call out to Śrī Bhagavan as much as you can. Count your beads with concentration and devotion. Knowing yourself to be the property of Śrī Krishna you will not be encouraged to waste it as an offering to the sensual fires of others. Joy and enthusiasm will flow from your being engaged in the seva to Ṣrī Krishna. Śrī Krishna is the overflowing pitcher of universal nectar. He will satisfy the thirst of each and every seeker. Those who do not have any ulterior motive, get thee opportjmity to savour the full majesty amd glory of Śrī Bhagavan. Whatever kind of nectar he gains is from Śrī Bhagavan. In the path of bhakti the aspirant is to give—is to sacrifice his comforts, pleasures and inclinations. For a pittance it is not wise to offer and give one’s sufferings, fears, tribulations, body, mind and speech. These are for the omnipotent omnipresent, omniscient ever blissful Śrī Krishna. Be rest assured, sit back and call to Śrī Bhagavan. You may be suree He will get rid of all that is harmful to your interests.”

From Tuesday 14 April to Tuesday 18 August 1970, Śrīla Gurudeva tureed Basipathana (Patiala), Jallandhar, Ludhiana, Chandigarh, Delhi, Jayapur and Vrindavana. Again from Tuesday 17 November to thursday 10 December, Śrīla Gurudeva and his group traveled Uttar Pradesh through Dehra doon, Shahraharpur, Vrindavana and then came to New Delhi. Thosee who were with him in Punjab were Pujyapadas Thakurdas Brahmacari, Tridandi Swami Śrīmaad Bhakti Ballabh Tirtha Maharaja, Tridandi Swami Śrīmad Bhakti Prasad Puri Maharaja, Śrī Acintya Govinda Brahmacari, Śrī Madan Gopal Brahmacari, Śrī Pareshambhav Brahmacari and Śrī Yogeshwar Brahmacari. Those who accompanied Śrīla Gurudeva during his tour of Uttar Pradesh and Delhi were Tridandi Swami Śrīmad Bhakti Lalit Giri Maharaja, Tridandi Swami Śrīmad Bhakti Ballabh Tirtha Maharaja, śrī Lalit Krishna Das Vanacari, Śrī Pareshanu bhava Brahmacari and Śrī Yogeshwar Brahmacari. During his mission at Punjab many householders who were devotees came to have darshana of Śrīla Gurudeva

from Chandigarh, Ludhiana, Khana, rajpura etc. Nagar sankirtanas and large processions were taken out in Basipathana, Jallandhar and Ludhiana. The monks resided at the following places:

Basipathana—at I.T.I. College

Jallandhar—at Sanatana Dharma Mandir near Myheera Gate

Ludhiana—at Śrī Elaichi Giri Mandir

Dehra Dun—at Śrī Gita Bhavana

Sharaharpur—at Śrī Lakshmi-Narayana Temple at Narayanapur

New Delhi Paharganj—at the residence of Śrī Surajbhan Goel (Telmandi)

Vrindavana—at Śrī Caitanya Gaudiya Math

Delhi---at Śrī Śrī Sanatana Dharma Mandir at Model Town

Those who worked for the circulation of 'Śrī Caitanya Vani' were:

Basipathana—Śrī Moobaj Gupta

Jallandhar City— Śrī Surendra Kumar Agarwala Śrī Rama Bhajana Pande

Śrī Kripa Ramji Śrī Raj Kumar

Śrī Ramesh Chandra Śrī Jawaharlal

Śrī Vilayati Ram Śrī Ramji Das Śrī Om Prakash Śrī Shyamlal

Ludhiana—Śrī Narendranatha Kapoor Śrī Krishna Lal Bajaj

Dehra Dun—Śrī Ramacandra Chowbey Śrī Premdasji

Śrī Tulasidasji

Śrī Nandanandan Das Adhikari

Śrī Pan Prakash Sharma

Shahraharpur—Śrī Indra Sen Gupta (advocate)

Śrī Bhusan Lalji

Śrī Shil Chandji

Delhi—Śrī Prahlada Roy Goel

On the occasion of the anniversary of the appearance of Śrī Krishna Caitanya Mahaprabhu, large sankirtana processions were taken out in Jallandhar by Nikhil Punjab Mahadharma Sammelan. Devotees converged from Amrtsar, Hoshiarpur, Ludhiana, Gurudaspur, Rajpura, Khana, Alvarpur, Talwara, Ura, Chandigarh and other places from Punjab. Also, devotees came from Haryana and Delhi. On the occasion of the annual religious convention in Jallandhar, Śrīla Gurudeva gave an erudite lecture at the residence of the Executive Officer (Improvement Trust) Śrī D.P. Sharma, titled :Faith in God and the Necdssity of Rekigion.: Śrī Jagat Narayana (M.P.), Śrī Keval Krishna Sehgal, Śrī Satprakash Kalia, Śrī Ameer Chand Bholanath, Śrī Rajendra Kumar and other eminent personalities were present.

At Ludhia a large gathering were greatly enraptured by the talk given by Śrīla Gurudva in the asrama of Śrī Dandiswami, civil Lines, Ludhiana.

On Saturday 2 May1970, Śrīla Gurudeva and his team of missionaries travelled to Chandigarh from Ludhiana by road, and stayed for a fortnight in Śrī Sanatana Dharma Mandir, Sector 23. Apart from the dharm sabhas held daily in the

mornings andd eevenings in the temple, special meeetings weree heeld at the residences of:

Śrī Sambhulal Puri (advocate), Śrī S.L. Khanna and Śrī Satpal Wadhera. The ex-Chief Minister of Punjab and the ex-Governor of Andhra Pradesh, Śrī BhimSen Sachar came with their wives one day to listen to Śrīla Gurudeva.

Śrī Caitanya Gauḍīya Maṭha, Grand Road, Purī

The founder of the international organizations, Śrī Caitanya Maṭha and Śrī Gauḍīya Maṭha, Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura, was born on Friday 6 February 1874, near Nārāyaṇa Chata Maṭha, close to the Śrī Śrī Jagannātha Temple in Purī. His parents were Śrīla Saccidānanda Bhakti Vinoda Ṭhākura and Śrīmatī Bhagavatī Devī. Their home always reverberated with the sound of the cymbals of saṅkīrtana.

Long ago, Śrīla Vyāsadeva had predicted that Śrī Puruṣottama-dhāma would be the center from which Kṛṣṇa-bhakti would branch out to the four corners of the world. Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura performed severe tapasya in Śrīdhāma Māyāpura and, inspired by his guru, Śrīla Gaura Kiśora dāsa Bābājī Mahārāja, he established Śrī Caitanya Maṭha there. He also established sixty-four other centers throughout India and abroad. By the grace of Śrīla Sarasvatī Ṭhākura, his wealthy disciples quickly won a good name for the Maṭha. It is always the heart's desire of Śrīla Sarasvatī's disciples, and their disciples in turn, who are scattered all over the globe, to come and visit the holy birthplace of such a great personality, who has spread the message of love of Śrī Caitanya Mahāprabhu in such a grand way in this modern age.

Śrīla Gurudeva used to confer often with his godbrothers about developing the site of Śrīla Sarasvatī Ṭhākura's holy appearance and they were of the opinion that none but Śrīla Gurudeva would be able to give the idea concrete shape. He had the supernal gift that whatever he firmly believed in would invariably come to pass. Considering himself to be the servant of the servant of the servant, he

always came forward to take on the burden of the load. Due to the repeated requests of the Vaiṣṇavas, he decided to proceed with the task and gave the duty to Tridaṇḍi Svāmī Bhakti Vilāsa Tīrtha Mahārāja, who, at that time, was in charge of the Puruṣottama-dhāma Maṭha. Everyone was pleased with this decision. However, Śrīla Tīrtha Mahārāja pointed out that Śrīla Prabhupāda himself had not given much thought to this and was more concerned with the Maṭha at Māyāpura. Despite his failing health, Śrīla Gurudeva nevertheless endeavored to reconstruct the site, and thus preserve, the sacred memory of Śrīla Prabhupāda. Nothing is too difficult a task for those who serve Guru, Vaiṣṇava and Bhagavān. Śrīla Gurudeva, who was accustomed to living in clean surroundings, suffered untold hardships for this cause. He spent many days at Dudhwāla Āśrama in Purī and Bhuvaneśvara, enduring all kinds of sufferings including those inflicted by mites and other insects. He paid little heed to the objections of Śrīla Bhakti Vilāsa Tīrtha Mahārāja and, instead, requested him to take down dictation for the application for an interview with the Chief-Minister of Orissa, Śrī Sadāśiva Tripathi. The application was successful and Śrīla Gurudeva met both him and the Endowment Commissioner, Śrī Biren Mitra. Through Tridaṇḍi Svāmī Śrīmad Bhakti Sundara Sagara Mahārāja, he also sought a meeting with Śrī Ranganatha Miśra, advocate of Cuttack. The father of Śrī Ranganatha Miśra, Śrī Godavariṣa Miśra, had been associated with Śrī Gauḍīya Maṭha and was therefore very enthusiastic about the project.

The owner of the sacred site was the Maṭha to the south. The Mahanta of the Maṭha had leased it out for ninety-nine years to the Addhya family (the forefathers of Bimala and Gopīnātha Addhya). They had constructed a two-story building on that land. In those days, when Śrīla Bhakti Vinoda Ṭhākura worked as administrator of the government responsible for the administration of the Śrī Jagannātha Temple, he would stay at the house of the Addhyas. It was during his stay here that the advent of Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura took place.

When the lease expired, the Maṭha to the south began legal proceedings to recover their rights. The case went from the lower courts all the way up to the Supreme Court with the final judgment being declared in favor of the Maṭha, allowing them to reclaim everything. Unfortunately, about fourteen or fifteen tenants who had occupied the premises for a longtime, refused entry to the Maṭha. The ISKCON group of Vaiṣṇavas were also interested in the sacred spot

but they backed out upon realization of the complications involved. However, Śrīla Gurudeva never gave way once he got started. Despite many discouragements, he continued to persevere. The Mahanta of the southern Maṭha had given up hope that during his lifetime it would be possible to oust the tenants and sell the house. Thus he began to think of selling the house along with the tenants. Śrī Raṅganātha Miśra was Śrīla Gurudeva's lawyer and advisor. He persuaded Śrīla Gurudeva to clinch the deal and buy the tenanted house. Without the permission of the Endowment Department of the Government of Orissa, land belonging to the gods (Devattar property) cannot exchange hands. Therefore, in consultation with the southern Maṭha, Śrīla Gurudeva forwarded an application to that department and, after a hearing on 28 June 1973, the Endowment Directorate granted the necessary permission. This had not been obtained easily, as it had involved a great deal of sweat and labor. Śrīla Bhakti Vilāsa Tīrtha Mahārāja had to endlessly run between the Endowment Department, the southern Maṭha and the lawyer's chamber. Śrī Miśra always performed to the best of his abilities while others who offered their assistance were Śrīmad Jaganmohana Prabhu, Tridaṇḍi Svāmī Śrīmad Bhakti Sundara Sagara Mahārāja and Śrī Bhagavata dāsa Brāhmacārī, who were staying in Purī at that time.

An incident took place just prior to obtaining permission from the Endowment Department, which deserves mention to illustrate the divine personality of Śrīla Gurudeva. During the proceedings at the Endowment Directorate, many commissioners were transferred. Śrīla Gurudeva was introduced to the lawyer, Gangadhara Mahāpatra of Purī by Śrī Miśra, and he promised to devote his best efforts for such a noble cause. While Śrīla Gurudeva and the Secretary, Śrīla Bhakti Ballabh Tīrtha Mahārāja were in Amṛtsār, Śrī Mahāpatra sent an urgent message that another claimant had presented papers to the southern Maṭha claiming that it was they and not Śrīla Gurudeva who were the real representatives of the Maṭha. Śrīla Gurudeva was very pained at this development. Śrī Gangadhara had also stressed that Śrīla Gurudeva should go to Purī immediately. The other party had the support of the Governor and other prominent citizens. Śrīla Gurudeva wanted to send Śrīla Bhakti Ballabh Tīrtha Mahārāja to Purī but the latter pleaded that without the presence of Śrīla Gurudeva he alone would be unable to effectively tackle the opponents. Accordingly, Śrīla Gurudeva went to Purī.

Parivrājakācārya Śrīmad Bhakti Kumud Śanta Mahārāja, the godbrother of Śrīla Gurudeva, had founded Śrī Caitanya Āśrama by the seaside in Purī. Śrīla Gurudeva, Śrīla Jagmohana Brāhmacārī Prabhu, Śrīmad Bhakti Ballabh Tīrtha

Mahārāja, Tridaṇḍi Svāmī Śrīmad Bhakti Sundara Sagara Mahārāja, Śrī Bhagavata dāsa Brāhmacārī and others stayed there.

On 22 May 1973, the Secretary of the Maṭha, Śrīla Bhakti Ballabh Tīrtha Mahārāja and Śrīla Bhakti Sundara Sagara Mahārāja went to Bhuvaneśvara to arrange a meeting between Śrīla Gurudeva and the Governor. It was scheduled for Saturday 26 May, 9:15 am. But upon reaching there (by taxi from Purī), they saw the Governor leaving Rājabhavana surrounded by security cars. Śrīla Gurudeva alighted from the taxi, prompting Śrī Jatti to stop the car and come forward to pay pranams. The security staff and other personnel were dumbfounded at the sight. Upon hearing of the appointment, the Governor gave special instructions for Śrīla Gurudeva to be taken to a room where he could rest. The Governor would soon come to discuss the matter. There was no one who could resist the force of Śrīla Gurudeva's demeanor and divine personality. Speaking to him, the Governor soon came to realize that the opposing parties' claims against Śrīla Gurudeva could be nothing but false.

During Śrīla Gurudeva's stay at Caitanya Āśrama, the Endowment Directorate released the necessary papers. Despite Śrīla Bhakti Vilāsa Tīrtha Mahārāja's reluctance, Śrīla Gurudeva joyously told everyone the good news. While Śrīla Gurudeva and Pūjyapāda Jagmohana Brāhmacārī were thinking about registration, the opponents, conniving with the southern Maṭha, were in Bhuvaneśvara trying to obtain an order of stay from the court. Śrīla Gurudāsa Bābājī falsely came and told Śrīla Gurudeva that, admitting defeat, the others had left Bhuvaneśvara for Madras. By saying this, it was his hope that Śrīla Gurudeva's representatives would slacken their perusal of the registration, thus allowing the opponents to gain precious time. If the date of registration had been postponed even by a day then the opponents would have procured an order of stay and shelved the issue indefinitely; but fortunately the trick did not work. Śrīla Gurudeva obtained permanent lease.

The Judgment of Order of Stay also went in favor of Śrīla Gurudeva. At first it was to be decided by the Governor Śrī Jatti. Advocate of Calcutta, Śrī Jayanta Kumāra Mukhopādhyāya, an ardent admirer of Śrīla Gurudeva, was present in Purī to forcefully break down all opposition. When the Governor left without

delivering judgment, the Law Secretary was given charge; but Śrī Jayanta Mukhopādhyāya remained unchallenged and victorious in both instances.

Many tenants were in occupation of the premises. For a year Śrīla Gurudeva pleaded with them to vacate but his requests fell on deaf ears. The tenants had not been paying their rent and, apprehending trouble, they moved the court for an injunction. The Maṭha had no alternative but to file proceedings against them in 1975. The advocates representing the Maṭha were Śrī Jitendra Nātha Mukhopādhyāya, Śrī Nārāyaṇa Miśra and Śrī Nārāyaṇa Sen. The tenants appealed to the court of the Chief Judicial Magistrate when the court of the Sub-Divisional Magistrate decided in favor of the Maṭha. The tenants faced defeat at every stage, even when they moved up to the High Court. Meanwhile, a local gentleman, unable to refuse the repeated requests of Śrīla Gurudeva, agreed to vacate a room on the opposite side of the road that he was using as a store. The sevakas of the Maṭha began to camp here. Later, next to the courtyard, another small room was vacated by the tenant, Śrī Batakṛṣṇa Paṇḍa.

The entry to the holy site was formalized and solemnized when one room had been acquired. On 15 December 1974, at 3 PM, with an oil painting of Śrīla Prabhupāda, Śrīla Gurudeva entered the premises with his bhaktas amidst saṅkīrtana. On the same day, insertions regarding the event were published in Oriya, Bengali and English dailies. Prasāda sweets were distributed to those who participated in the ceremony.

To mark the setting up of a new branch, dharma-sabhā was held from 24 to 27 December in the Maṭha premises for three days. Paṇḍita Śrī Cintāmaṇi Miśra, Śrī Gangadhara Mahapatra M.L.A. and the Chief of Purī Municipality, Śrī Vanadeva Miśra, presided over the sessions. The ex-principal of Banki College was Chief Guest during the third session. Apart from the stirring speech of Śrīla Gurudeva, talks were also delivered by Śrī Jitendra Maṭha Mukhopādhyāya, a very senior lawyer and the Secretary of the Maṭha, Śrīmad Bhakti Ballabh Tīrtha Mahārāja. Those who had worked hard to make the celebrations a success were Śrī Devendra Maṭha Maharti, Śrī Bhagavata Prushti, Śrī Lokanātha Mayak, Śrī Bhimcandra Patra and his son Śrī Bhuvaneśvara Patra, as well as the sevakas of the Maṭha.

In the ongoing case with the tenants, Śrīmad Bhakti Ballabh Tīrtha Mahārāja had to frequent the courts daily from 11 AM to 5 PM, as well as go to the houses of the lawyers, covering the distances on foot or by rickshaw. When rickshaws

were not available at Gaurvatsati, the entire stretch of a mile and a half had to be covered on foot. Śrī Gaurāṅga Prasāda Brahmacārī also shared these hardships. In the beginning, people would taunt the sight of a monk at court. Later, the President of the Bar Library requested Mahārāja to come to his house and read from the scriptures. Some lawyers attended the session. Slowly, word spread about the greatness of the cause and many felt disappointed if the monk did not appear at court.

Things came to such a pass that the Secretary, Śrīmad Bhakti Ballabh Tīrtha Mahārāja, had to go to the police when the tenants provoked the sevakas of the Maṭha and began to physically intimidate them. If the lawyers did not have the time, he himself had to write out all the applications, etc.

Those sevakas who were at first reluctant to appear at court and, in fact, refused to do so on the ground that such activities would go against hari-bhakti, changed their views later when they realized that the order of the Guru should always be accepted as a command. Seeing the success of the endeavor, they were contrite and full of praise.

While staying at Śrī Caitanya Āśrama in Śrī Gaurvatsati, beside the seashore, construction was started at the holy birth site of Śrīla Sarasvatī Ṭhākura. Śrīmad Śānta Gosvāmī Mahārāja kept the doors of his Maṭha open for the devotees as long as required, for their work was his work—renovating and rediscovering the holy spot of his guru. From 1973 to 1977, Śrīmad Bhakti Ballabh Tīrtha Mahārāja, along with his assistant Śrī Gaurāṅga Prasāda Brāhmacārī, used to stay here. In the beginning, Śrī Bhagavata Prasāda Brāhmacārī was also with him. The others who gradually came to assist him were Śrī Mukunda Vinoda Brāhmacārī, Śrī Subala Sakha Prabhu, Śrī Govardhana dāsa Brāhmacārī, Śrī Nārāyaṇa dāsa (Naren)) and Śrī Deva Prasāda Brāhmacārī. Many times they had to tour Bhuvaneśvara and Cuttack, without even the most minimal of personal comforts. At Bhuvaneśvara they stayed at Dudhwala Dharmaśāla, Dalnia Dharmaśāla or Birla Guest House. At Cuttack, they put up at Bankabazar Santośa Bhavana or Śrī Saccidānanda Āśrama.

In 1973, 1974 and 1976, under the auspices of Śrīla Gurudeva, Śrī Urjavrata, Śrī Damodāra Vrata or Niyanseva, were observed in a special way at Purī. Śrī Śivaprasāda Bagaria of Calcutta arranged for the sādhus and devotees to stay at Bagaria Dharmaśāla and observe the vratas. Dharma-sabhās were held in tents set up near the main gate of Śrī Jagannātha Temple, in front of the deity of Śrī

Gopabandhu. The Presidents and Chief Guests were Śrī Harihara Mahāpatra (ex-Justice, Patna High Court), Paṇḍita Śrī Raghunātha Miśra, Śrī Balakṛṣṇa Patra (Honorable Justice, Cuttack High Court), Śrī Raghunātha Ratha (Editor of 'Samaj'), Śrī Raja Kiśora Rai (ex-Principal of Baṅki College), Śrī Bander Miśra (Chairman of Purī Municipality), Padmaśrī Śrī Sadāśiva Lathśārma, Śrī Brahmānanda Biswal (Law Minister, Government of Orissa) Śrī Somath Ratha (Minister of Health and Town Planning, Government of Orissa), Editor-President of "Śrī Caitanya Vani," Tridaṇḍi Jyoti Śrīmad Bhakti Promoda Purī Gosvāmī Mahārāja, Śrī Amulya Ratan Nanda (District Magistrate, Purī) and advocate Śrī Nārāyaṇa Miśra. During Karttika-vrata and the annual celebrations of Śrī Caitanya Gauḍīya Maṭha, Śrīmad Bhakti Ballabh Tīrtha Mahārāja and Gaurāṅga Prasāda Brāhmacārī used to reside at Bagaria Dharmaśāla instead of Śrī Caitanya Āśrama. The śiṣya of Śrīmad Bhakti Kumud Śānta Mahārāja, even when advanced in years, ceaselessly toiled to serve the āśrama. To the bhaktas she was known as Pishma (Aunt) or Shailadi. Her affections can never be forgotten. The sevakas who stayed in the room on Grand Road adjacent to the holy site were Śrī Gaurāṅga Prasāda Brāhmacārī, Śrī Anagga Mohan Vanacārī, Śrī Yaśodānandana Dāsa and Śrī Sureśa Dāsa. Śrī Aurobinda Locana Brāhmacārī was there for a few days. The sevakas somehow lived in this room, half of which was filled up with cooking utensils etc. In 1976, during the observance of Damodāra-vrata, small deities of Śrī Gaurāṅga-Rādhā-Kṛṣṇa were installed in this small room and worship of them began. Śrī Nārāyaṇa Dāsa (Naren) used to cycle everyday to deliver prasāda to Śrī Caitanya Āśrama. Śrī Uddhava Dāsa Ādhikārī of Calcutta, an initiated disciple of Śrīla Prabhupada, had given this right of service of the small deities to Śrī Caitanya Gauḍīya Maṭha.

When the main tenant, Śrī Rangalal Patwari, vacated three rooms, the backbone of the resistance among the other tenants broke down. From the end of 1977 to the beginning of 1978, they vacated the premises one by one. Śrī Nārāyaṇa Sahu stayed on for some time. He had a large family and was facing difficulties. Tridaṇḍi Svāmī Śrīmad Bhakti Prapanna Daṇḍi Mahārāja and Tridaṇḍi Svāmī Śrīmad Bhakti Prasāda Purī Mahārāja tackled the situation and by the grace of Śrīla Gurudeva, Śrīla Prabhupada and Śrī Gaurāṅga Mahaprabhu, the impossible was made possible. Except for a tenant in the northern corner, all vacated the house.

The President of Purī Bar Library, Śrī Jitendra Nātha Mukhopādhyāya and Śrī Nārāyaṇa Miśra, both renowned lawyers, helped greatly in the case related to the tenants.

If there is sincerity in seva, then by the grace of Guru-Vaiṣṇava-Bhagavān, the right to any type of seva can be acquired. Śrī Viśvanātha Cakravartīpāda, in his commentary on the Gītā, has referred to an illustration. A small bird, the rangatini, used to stay by the seashore. On the shore itself, the tiny bird laid a clutch of eggs, so small that they were hardly perceptible to the eye. They meant everything to the rangatini and she would constantly fly around them. One day, the sea swelled and foamed. It came in a rush and swept everything away from the shore, including the eggs. When the bird came back, she was anguished to discover the loss. From the other birds, the rangatini came to know of the cruel role the sea played in this tragedy. The bird repeatedly begged the sea to return her eggs, but when her cry remained unheeded, the tiny bird made a vow to eradicate all the waters of the sea. Repeatedly, the Rangatini dove into the sea and began to bring water back to the land in her beak, again and again and again. The birds and other animals tried to persuade Rangatini to desist, but she would listen to no one. Now, Nārada Gosvāmī, who knows all languages, also came to know of this and he too tried to restrain the Raṅgatini. She respectfully performed pranāma to Nārada, but wanted to know why the sea would not return her eggs, since she had done nothing wrong. If she got back her eggs, she would, of course, immediately stop taking the water. Seeing the determination of the tiny bird, Nārada Gosvāmī was filled with compassion and, by the power of his will alone, reached Garuḍa, the carrier of Viṣṇu, in heaven. He purposefully provoked the divine bird, Garuḍa, "Since you are here, why is it that I am hearing on earth that birds have no brains?" Garuḍa wanted to know what he would have to do to dispel this idea. Nārada asked him to see to it that the distraught bird got back its eggs. Immediately, Garuḍa flew away angrily and began to fan the sea with his mighty wings. The fury of their tremendous impact made the sea very afraid. In fear, the sea stood before Garuḍa with palms joined in entreaty. Garuḍa thundered that he would not tolerate insult of the birds and that the eggs of the Rangatini would have to be returned. The frightened sea fumbled for the eggs and returned them to the Rangatini. The tiny bird was not strong but its perseverance and determination won the compassion of Nārada and the grace of Garuḍa. Thus, the impossible was made possible.

After the tenants left, the second act of the play began to unfold. Nothing can be achieved without facing adversity. At each step Śrī Śrī Guru Gaurāṅga-Jagannāthadeva tests the sincerity of the sevaka before accepting it. Acting upon the advice of Śrī Raṅganātha Miśra and Śrī Gangadhara Mahāpatra, Śrīmad Bhakti Ballabh Tīrtha Mahārāja and Gaurāṅga Prasāda Brahmacārī began to frequent the residences of Śrī P. K. Cakravartī, Municipal Commissioner,

Government of Orissa and Śrī Govinda Gupta, Retired Additional Chief Engineer. Śrī Vijaya Ranjan Dey, Engineer and well-wisher of the Maṭha, also assisted and helped. Govinda Bābu prepared the building plan but one of the government departments withheld sanctions based on some plea or other after looking at their records. In the master plan for Purī a highway was to cut through that particular site. Gangadhara Bābu dismissed the whole thing as unrealistic and told the devotees not to worry on that account. Following his advice, they met with the minister connected with this department. The Inspector of that department was present at Purī. Moreover, Śrī Gangadhara Mahāpatra was then the Minister of Food and Supply, Government of Orissa. He and Commissioner Śrī R. Cakravartī saw to it that nothing hampered the sanctity and renovation work of the birthplace of Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura, the founder of Śrī Caitanya Maṭha and Śrī Gauḍīya Maṭha all over the world.

The holy site of the birthplace of Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura on Grand Road, Purī was inaugurated, with Śrīla Gurudeva officiating, on Tuesday 28 February 1978, in glory and splendor. To mark the occasion, a large tent was pitched in front of the place and a dharma-sabhā was held for five days from Sunday 26 February to Thursday 2 March. The dharma-sabhā was opened by Śrī Raṅganātha Miśra, Honorable Justice of Orissa High Court. (Details have been discussed in Śrī Caitanya Vani 34th year, pages 23- 24, and 45-46)

Among other things, the foundation stones were also ceremoniously laid. Śrīla Gurudeva lay that of the 'Sādhu Nivas' (monk's quarters) and Śrī Hari Har Patra (ex-Justice of Patna High Court) laid that of the 'Saṅkīrtana Bhavana' (a hall for chanting kīrtanas). Śrī Narendra Nātha Kapur of Ludhiana and Śrī Haṁsa Rāja Bhatia of Amṛtsār, two of the main pillars of support of the Maṭha in Punjab, also attended the function. Previously, they had taken harināma initiation from Śrīla Gurudeva but now they wanted to take dīkṣā initiation at Puruṣottama-dhāma. However, they were hesitant to shave their heads and wanted to postpone the matter. Śrīmad Bhakti Ballabh Tīrtha Mahārāja then reminded them of the great saying and experience of Rāvaṇa, that what is good should be done immediately and what is not good should be delayed. The person who is going to be initiated could die any moment and the same holds true of the person who is going give dīkṣā. Nothing can be stated with surety. Thus, they took the names of Śrī Nārahari Dāsa and Śrī Haṁsa Dāsa at Puruṣottama-dhāma. Immediately after this, Śrī Nārahari Dāsa Ādhikārī Ṭhākura (Śrī Narendra Kapur) promised to bear the expenses of constructing the room of Śrīla Gurudeva. Unfortunately, although this room was built, a few days later, Śrīla Gurudeva disappeared from

our midst and never graced the room with his inimitable presence.

Appendix 1: Footnotes for Volume 1

Chapter 2

Among those who were present, some deserve special mention, such as Śrīmad Kuñjavihari Vidyabhusan Prabhu, Śrīmad Vāsudeva Prabhu, Śrīmad Kirtyānanda Brahmacārī, Śrīmad Sajjan Mahārāja and Śrīmad Kṛṣṇa Keśava Brahmacārī.

Chapter 3

At that time, Śrīla Gurudeva was working with devotees such as Śrīmad Kṛṣṇa Keśava Brahmacārī, Śrīmad Rāma Govinda Brahmacārī, Śrīmadj Kuñjalāl Prabhu, Śrīmad Harivinoda Prabhu and others. Śrī Rādhā Govinda Śeṭh of Kethera Ḍāṇgā and Śrī Avināśa Pāl of Onda were also greatly instrumental in assisting Him.

Among those influential in persuading Śrīla Gurudeva to take sannyāsa vows were such notable personalities as Śrīmad Kuñjanihārī Vidyābhuṣana Prabhu, Śrīmad Bhakti Prakāśa Araṇya Mahārāja, Śrīmad Bhakti Sarvasva Giri Mahārāja, Śrīmad Bhakti Svarūpa Parvata Mahārāja, Śrīmad Bhakti Prasūna Bodhāyana Mahārāja, Śrīmad Kṛṣṇa Keśava Brahmacārī, Śrīmad Sundara Gopāla Brahmacārī and others. At the time of His initiation, Pūjyapādas Śrīmad Kuñjavihārī Vidhyabhūṣaṇa Prabhu, Śrīmad Paramānanda Vidyāratna Prabhu, Śrīmad Parvata Mahārāja, Śrīmad Bodhāyana Maharāja and others were present

at the ceremony.

Śrīla Gurudeva was accompanied by Śrī Mihira Prabhu, Śrī Saṅkarṣaṇa Prabhu, Śrī Kṛṣṇa Keśava Brahmacārī, Śrī Rāma Govinda Brahmacārī, Śrī Trailokya Prabhu, Śrī Mahendra Prabhu, Śrī Brahmā, Śrī Pyārīmohana Brahmacārī, Śrī Yajñeśvara dāsa Bābājī Mahārāja and others. Among those who assisted Him with faith and sincerity were Dr. Meghlāl Poddār of Pākullā, Dr. Ramaṇaī Mohana Śeṭh, Zamindar Haridās Caudhurī, and Pūjyapāda Śrīmad Bhakti Kusuma Śramaṇa Mahārāja of Cuḍaīn along with His pūrvāśrama acquaintances. Also helping Him were the disciples of Śrīmad Bhaktisvarūpa Parvata Mahārāja, Śrī Prakāśa Dāsādhikārī Prabhu and Dr. Śaktisādhana. During this period, He stayed at the residence of Śrī Śambhu Sāhā at Kalākopā.

Other notable members of this group were Śrī Durgeśvara Śarma, Śrī Kumudeśvara Gosvāmī, Śrī Bhuvana Gosvāmī, Śrī Kanakeśvara Gosvāmī, Śrī Rohiṇī Caudhurī, Śrī Navīna Baḍadalai, Śrī Girijā dāsa, Śrī Dhīrena Deva, Śrī Caritra Bābu, Śrī Narendra Bābu and others.

Accompanying Śrīla Gurudeva on this journey were Śrīmat Kṛṣṇakeśava Brahmacārī, Śrīmad Uddhāraṇa Brahmacārī, Śrīman Mādhavānanda Vrajavāsī and Śrīmad Rathārūḍha dāsa Brahmacārī. Śrīla Gurudeva and the other Vaiṣṇavas stayed at the residence of Rādha Mohana Prabhu.

Some of the places Śrīla Gurudeva visited in Gowālapāḍa Zilla were Gowālapāḍa, Dhuvaḍī, Vāsugāo, Vilāsīpāḍa, Kāśīkoṭrā, Sidalī, Āgiyā, Depālacuṁ, Baḍadāmāla, Lakṣmīpur, Kṛṣṇāi, Dudhanai, etc. In Kāmarūpa Zilla (present day Kāmarūpa and Baḍapeṭa Zillas) He visited Gauhāṭī, Sarabhoga, Cakcaka Bazaar, Ketakīvāḍī, Hāulī, Baḍapeṭa, Baḍapeṭa Road, Pāṭhaśālā, Tisthu, Bijanī, Raṅgiyā, Nalavāḍī, Jālāhaghāṭa, Bhāṭipāḍa, Unnikuḍī, Āminagāo, etc. In Daraṁ Zilla He visited Tejapur, Tāṁlā, Bindukuḍi, Rāṅgāpāḍā, Ḍhekuyājuli and Maṅgaladai. He also visited Śilacara and Hāilākāndi in Kāchāḍa Zilla as well as Śilaṁ, Śiva Sāgara, etc.

In 1945, Śrīla Gurudeva had gone from Hāulī to Baḍapeṭa and had stayed at the residence of Śrī Amiya Kānti dāsa Rāy. At that time, His entourage consisted of Śrīmad Kṛṣṇa Keṣava Brahmacārī, Śrī Gopāla Kṛṣṇa dās Ādhikārī, Śrī Trailokyanātha Vrajavāsī, Śrī Mādhavānanda Vrajavāsī and Śrī Bhuvana Mahana dāsa Ādhikārī. Many devotees stood by Śrīla Gurudeva during His sojourn in Assam.

Among them were:

Śrīmad Kṛṣṇa Keśava Brahmacārī Śrīmad Mādhavānanda Vrajavāsī

Śrī Lalitā Caraṇa Brahmacārī (Śrīpāda Bhakti Lalitā Giri Mahārāja)

Śrī Lokanātha Brahmacārī (Śrīpāda Bhakti Suhṛd Dāmodara Mahārāja)

Śrī Kṛṣṇa Prasāda Brahmacārī (Śrīpāda Bhakti Prasāda Āśrama Mahārāja)

Śrī Dīnabandhu Brahmacārī (Śrīpāda Bhakti Sambandha Parvata Mahārāja)

Śrī Kṛṣṇa Vallabha Brahmacārī (Śrīpāda Bhakti Ballabh Tīrtha Mahārāja)

Śrī Maṅgala Nilaya Brahmacārī (who took tridaṇḍa sannyāsa after Śrīla Gurudeva's disappearance and became Śrīpāda Bhakti Hṛdaya Maṅgala Mahārāja)

Śrī Narottama Brahmacārī (Śrīpāda Bhakti Vijñāna Bhāratī Mahārāja)

Śrī Nārāyaṇa Brahmacārī (Śrīpāda Bhakti Bhūṣaṇa Bhāgavata Mahārāja)

Śrī Dīnanātha Brahmacārī (Śrīpāda Bhakti Prakāśa Govinda Mahārāja)

Śrī Sudarśana Brahmacārī

Śrī Paramānanda dāsa Bābājī Mahārāja Śrī Bhūta Bhāvana dāsa Ādhikārī

Śrī Śrīnivāsa dāsa Ādhikārī (Śrī Śaśaṅka Śekara dāsa)

Śrī Haridāsa Brahmacārī (Śrī Hare Kṛṣṇa dāsa)

Śrī Upānanda Brahmacārī (Śrī Upānanda dāsa Ādhikārī)

Śrī Ghanaśyāma Brahmacārī (Śrī Ghanaśyāma dāsa Ādhikārī)

Śrī Vijaya Kṛṣṇa Brahmacārī

Śrī Bhagavān dāsa Brahmacārī

Śrī Gokulānanda Brahmacārī

Śrī Viṣṇu Caraṇa dāsa

Śrī Praṇavānanda dāsa Ādhikārī

Chapter 4

Pūjyapāda Tridaṇḍi Svāmīs Śrīmad Bhakti Bhūdeva Śrautī Mahārāja, Śrīmad Bhakti Pramoda Purī Mahārāja, Śrīmad Bhakti Kumuda Santa Mahārāja, Śrīmad Bhakti Vikāśa Hṛṣīkeśa Mahārāja and other godbrother Vaiṣṇavas of Śrīla Gurudeva were also present. Śrī Bhagavat Prasāda Āgarwāla was the principal patron of the construction of the temple. Śrī Nārāyaṇa dāsa Brahmacārī, Śrī Caitanyacaraṇa dāsa Ādhikārī, Dr. Śrī Sunīl Ācārya, Śrī Pulinavihārī Cakravartī, Śrī Gaurāṅga dāsa and other householder devotees of Śrīla Gurudeva worked very hard to make the event a success. The evening religious program was attended by:

Śrī Śrīkānta Śarma, chief guest (Chairman of the Municipality)

Śrī Bhagavat Prasāda Āgarwāla

Śrī D.N. Bara (Deputy Inspector General)

Professor Śrī Ajaya Kumāra Vasu

Śrī Anila Kumāra Caudhurī (Deputy Commissioner of Daraṁ)

Professor Deveśvara Gosvāmī

Śrī Umākānta Gosvāmī Śrī Mahādeva Śarma

Professor Nṛpendranātha Bhaṭṭācārya

Śrī Bipina Candra Gosvāmī

Among the sannyasis presiding over the ceremonies on 17-18 February 1973 were:

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Pramoda Purī Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Nhakti Kumuda Santa Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Kamala Madhusūdana Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Saudha Āśrama Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Lalita Giri Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Suhṛd Dāmodara Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Prakāśa Govinda Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Pramoda Bon Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vijñāna Bhāratī Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Prasāda Purī Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Bhūṣaṇa Bhāgavata Mahārāja

Also present were Śrīmad Kṛṣṇa Keśava Brahmacārī bhaktiśāstrī, Mahopadeśaka Śrī Maṅgala Nilaya Brahmacārī bhaktiśāstrī vidyāratna, Śrīmad Hare Kṛṣṇa dāsa

Brahmacāri, Śrīmad Uddhara dāsa Ādhikārī and others. The main donors who contributed to the construction of the new temple as well as the installation of the Deities and the Mahoṭsava were:

Śrī Girijā Kumāra dāsa and his wife

Śrī Rāmakumāra Himmaṭsiṅkā

Śrī Bhagavatī Prasāda Himmaṭsiṅkā

Śrī Kāśīnātha Sindhī

Śrī Jowāla Prasāda Śikāriyā

Śrī Gaṅgādhara Śikāriyā

Śrī Vāsudeva Śikāriyā

Śrī Keśavadeva Baul

Śrī Kumuda Rañjana Sāhā

Śrī Rādhaśyāmājī

Śrī Tīrthavāsī Pāla

Śrī N. K. Sura

Śrī Dhīrendra Nātha deva

Śrī Hare Kṛṣṇa dāsa

Śrī Lakṣeśvara Bhaḍālī

Śrī Gopāla Candra De

Śrī Manorañjana Guha Niyogī

Śrī Bhaveśa Candra Niyogī

Among those present were:

Pūjyapāda Tridaṇḍi Gosvāmīs Śrīmad Bhakti Pramoda Purī Mahārāja, Śrīmad Bhakti Lalita Giri Mahārāja, Śrīmad Bhakti Ballabh Tīrtha Mahārāja, Śrīmad Bhakti Pramoda Bon Mahārāja and Śrīmad Bhakti Prakāśa Govinda Mahārāja. Śrī Lokanātha Brahmacārī, Mahopadeśaka Śrī Maṅgala Nilaya Brahmacārī, Śrīmad Kṛṣṇa Keśava Brahmacārī, Śrīmad Acyutānada dāsa Ādhikārī, Śrī Hare Kṛṣṇa dāsa, Śrī Aghadamana dāsa Ādhikārī, Śrī Upānanda Brahmacārī, Śrī Yajñeśvara Brahmacārī and others also attended.

The following is a list of people who gave up their family, friends and other loved ones to join the Maṭha and gain the great fortune of being close to Śrīla Gurudeva:

Tridaṇḍi Svāmī Śrīmad Bhakti Prasāda Āśrama Mahārāja

Dīkṣā name: Śrī Kṛṣṇa Prasāda Brahmacārī. Nāma and mantra-dīkṣā 1944-45.

Tridaṇḍa sannyāsa 1961.

Tridaṇḍi Svāmī Śrīmad Bhakti Lalita Giri Mahārāja

Dīkṣā name: Śrī Lalitacaraṇa Brahmacārī. Nāma and mantra-dīkṣā 1944-45.

Tridaṇḍa sannyāsa 1961.

Tridaṇḍi Svāmī Śrīmad Bhakti Vallabha (Ballabh) Tīrtha Mahārāja

Dīkṣā name: Śrī Kṛṣṇa Vallabha Brahmacārī. Nāma and mantra-dīkṣā 1947-48.

Tridaṇḍa sannyāsa 1961.

Tridaṇḍi Svāmī Śrīmad Bhakti Pramoda Araṇya Mahārāja

Dīkṣā name: Śrī Pradyumna dāsa Ādhikārī. Nāma and mantra-dīkṣā 1951-62.

Tridaṇḍa sannyāsa 1962.

Tridaṇḍi Svāmī Śrīmad Bhakti Sambandha Parvata Mahārāja

Dīkṣā name: Śrī Dīnabandhu Brahmacārī. Nāma and mantra-dīkṣā 1946. Tridaṇḍa sannyāsa 1965.

Tridaṇḍi Svāmī Śrīmad Bhakti Vijñāna Bhārati Mahārāja

Dīkṣā name: Śrī Narottama Brahmacārī. Nāma and mantra-dīkṣā 1955. Tridaṇḍa sannyāsa 1969.

Śrīmad Maṅgala Nilaya Brahmacārī, Vidyāratna Bhaktiśāstrī Nāma and mantra-dīkṣā 1950.

Tridaṇḍi Svāmī Śrīmad Bhakti Prasāda Purī Mahārāja

Dīkṣā name: Śrī Nārāyaṇa Brahmacārī. Nāma and mantra-dīkṣā 1951. Tridaṇḍa sannyāsa 1969.

Tridaṇḍi Svāmī Śrīmad Bhakti Bhūṣaṇa Bhāgavata Mahārāja

Dīkṣā name: Śrī Nārāyaṇa dāsa Brahmacārī. Nāma and mantra-dīkṣā 1950. Tridaṇḍa sannyāsa 1970.

Tridaṇḍi Svāmī Śrīmad Bhakti Prakāśa Govinda Mahārāja

Dīkṣā name: Śrī Dīnanātha Vanacārī. Nāma and mantra-dīkṣā 1950. Tridaṇḍa sannyāsa 1970.

Tridaṇḍi Svāmī Śrīmad Bhakti Pramoda Vana (Bon) Mahārāja

Dīkṣā name: Śrī Bhuvana Mohana dāsa Ādhikārī. Disciple of Śrīla Prabhupada.

Tridaṇḍa sannyāsa 1961.

Tridaṇḍi Svāmī Śrīmad Bhakti Suhṛd Dāmodara Mahārāja

Dīkṣā name: Śrī Lokanātha Brahmacārī. Nāma and mantra-dīkṣā 1944-45. Tridaṇḍa sannyāsa 1972.

Tridaṇḍi Svāmī Śrīmad Bhakti Sundar Nārasiṁha Mahārāja

Dīkṣā name: Śrī Acintya Govinda Brahmacārī. Nāma and mantra-dīkṣā 1951-52.

Tridaṇḍa sannyāsa 1973.

Tridaṇḍi Svāmī Śrīmad Bhakti Vijaya Vāmana Mahārāja

Dīkṣā name: Śrī Balarāma Brahmacārī. Nāma and mantra-dīkṣā 1946-47. Tridaṇḍa sannyāsa 1973.

Tridaṇḍi Svāmī Śrīmad Bhakti Bāndhava Janārdana Mahārāja

Dīkṣā name: Śrī Ananta dāsa Brahmacārī. Nāma and mantra-dīkṣā 1963-64.

Tridaṇḍa sannyāsa 1973.

Tridaṇḍi Svāmī Śrīmad Bhakti Sarvasva Niśkañcana Mahārāja

Dīkṣā name: Śrī Rādhā-Kṛṣṇa dāsa Brahmacārī. Nāma and mantra-dīkṣā 1951.

Tridaṇḍa sannyāsa 1974.

Tridaṇḍi Svāmī Śrīmad Bhakti Suhṛd Bodhāyana Mahārāja

Previous name: Śrī Nārāyaṇa Candra Mukhopādhyāya. Disciple of Śrīla Prabhupāda. Tridaṇḍa sannyāsa 1976.

Tridaṇḍi Svāmī Śrīmad Bhakti Prāpaṇa Daṇḍī Mahārāja

Previous name: Śrī Gopala dāsa Brahmacārī. Disciple of Śrīla Prabhupāda. Tridaṇḍa sannyāsa 1976.

Tridaṇḍi Svāmī Śrīmad Bhakti Vaibhava Araṇya Mahārāja

Dīkṣā name: Śrī Viṣṇu dāsa Brahmacārī. Nāma and mantra-dīkṣā 1955. Tridaṇḍa sannyāsa 1977.

Tridaṇḍi Svāmī Śrīmad Bhakti Prabodha Muni Mahārāja

Previous name: Śrī Ṭhākura dāsa Brahmacārī. Disciple of Śrīla Prabhupāda.

Tridaṇḍa sannyāsa 1977.

Tridaṇḍi Svāmī Śrīmad Bhakti Śaraṇa Trivikrama Mahārāja

Previous name: Śrī Pyārīmohana Brahmacārī. Disciple of Śrīla Prabhupāda.

Tridaṇḍa sannyāsa 1977.

Contemporaries and notable members of organizations blessed by Śrīla Gurudeva:

Śrīmad Jagamohana Brahmacārī. Disciple of Śrīla Prabhupāda.

Śrīmad Indrapati Brahmacārī (of Vrindāvana). Disciple of Śrīla Prabhupāda.

Śrīmad Kṛṣṇā Keśava Brahmacārī. Disciple of Śrīla Prabhupāda.

Śrī Govinda Candra dāsa Ādhikārī. Nāma and mantra-dīkṣā 1947.

Śrī Satyandra Nātha Cakravartī. Disciple of Śrīla Prabhupāda. Dīkṣā name Śrī Sanātana dāsa Ādhikārī. Nāma and mantra-dīkṣā 1966.

Dr. S. N. Ghosh. Disciple of Śrīla Prabhupāda. Dīkṣā name Sujanānanda dāsa Ādhikārī.

Śrīmad Narendranātha Kāpur. Dīkṣā name Śrī Narahari dāsa Ādhikārī. Nāma and mantra-dīkṣā 1954-78.

Śrīmad Cūṇilāl Datta. Dīkṣā name Śrī Caitanyacaraṇa dāsa Ādhikārī. Nāma and mantra-dīkṣā 1947-50.

Panḍit Śrī Vibhupada Paṇḍā. Dīkṣā name Śrī Vinhupada dāsa Ādhikārī. Nāma and mantra-dīkṣā 1945-48.

Chapter 5

Many, including the following, considered themselves fortunate to come in contact with a great personality like Śrīla Gurudeva:

Śrī Bhīmsen Sācār (Governor of Andhra Pradesh)

Justice Śrī Gopal Rāo Ekboṭe

Seṭh Śrī Jaya Caraṇ Das Seṭh

Śrī Pūraṇ Mal Seṭh

Śrī Uttam Cāndjī Seṭh

Śrī Golāp Rāy

Śrī Vilās Rāy

Śrī Prahalād Rāy

Śrī Sundar Mal

Śrī M. S. Koteśvaran

Śrī Hanumān Prasāda Āgarwāl

Śrī T. Veṇu Gopal Reddy

Advocate Śrī Pānnalāl Piti

Śrī Lakṣmī Nārāyaṇa Śarma

Śrī Rāmnivās Śarma Hakim Śrī Rāmeśvar Rāo

Chapter 6

Hyderabad, July 1961: Several American visitors who happened to be touring India at that time also came to the Maṭh. These included:

Professor Melvin Levison (the Department of Education)

Professor Robert Michaelson (the Department of Religious Studies)

Professor Heviya M. Buck (Principal of Wilson College)

Professor Charles S. Leslie (Principal of Pamona College)

Professor Alagent L. Sadlar (Vermont University)

Professor Huntington Terry (Colgate University)

Professor Lawrence Casey (Inter-American University)

Dr. P. Śrīnivāsācārī, M. A., Ph.D., (Osmania University)

Religious convention at Hyderabad, August 1961:

The Law Minister of the previous Nizām government, Rājā Bāhādur Śrī Ārāvāmudā Iyeṅgār, the Mayor of the Corporation of Hyderabad, Śrī Veda Prakāśa Ḍusāja, and the Chief Justice of the Andhra Pradesh High Court, Śrī P. Candra Reḍḍy, jointly occupied the seat of President in successive turns. Śrī R. N. Chatterjee and the Sampādaka of the Maṭh, Śrī Kṛṣṇa Ballabh Brahmacārī, spoke in English. Śrī Y. Jagganātham Pāntalu Gāru, godbrother assistant of Śrīla Gurudeva spoke in his native language of Telegu.

Deity installation in Hyderabad on Monday 9 July 1962:

Śrīmad Bhakti Gaurava Vaikhānasa Mahārāja functioned as head priest assisted by Tridaṇḍi Svāmī Śrīmad Bhakti Bhūdeva Śrautī Mahārāja. The following people served as acting presidents at eight special religious meetings, which were held from July 8 to July 15:

Śrī K. N. Anantharamaṇa I. C. S.

Śrī D. Munikāniyā (Honorable Justice)

Dr. P. Śrīnivāsācāra M. A., Ph.D. (Professor of Osmania University)

Rājā Śrī Pānnālāl Pitti

Śrī B. Rāma Kṛṣṇa Rāo (former Governor of Uttar Pradesh)

Śrī P. V. G. Rāju (Education Minister of Andhra Pradesh)

Dr. K. Raṅgacārulu

Rājā Trimbaklāl

Speeches were given by Śrīla Gurudeva Oṁ 108 Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Viṣṇupāda, as well as Pūjyapāda Śrīmad Bhūdeva Śrautī Mahārāja, Śrīmad Bhakti Saurabha Bhaktisāra Mahārāja and Śrīmad Bhakti Kamala Madhusūdana Mahārāja. Instructed to do so by Śrīla Gurudeva, addresses were given on other days by:

Śrīmad Rāghava Caitanya dāsa Brahmacārī

Śrīmad Bhakti Pramoda Araṇya Mahārāja

Śrīmad Bhakti Ballabh Tīrtha Mahārāja

Bhaktiśāstri Śrīman Maṅgala Nilaya Brahmacārī B. S.

Śrīmad Y. Jagannātham Pāntalu Gāru

Śeṭh Śrī Jaya Karaṇa Dāsjī

Among those who sang kīrtana at the beginning and end of these programs were Śrīmad Bhakti Lalita Giri Mahārāja, Śrī Kānailāl Brahmacārī, and Śrī Cinmayānanda Brahmacārī.

The American party consisted of professors from different universities across the United States. They were:

Dr. Milan E. Hapala

Dr. George E. Youkum

Dr. Lincoln Johnson

Dr. Irmagard Johnson

Dr. Charles Weber

Dr. Robert G. Patterson

Dr. Robert T. Anderson

Dr. Alan Wendt

Dr. Ralph B. Price

Dr. Carl W. Engelhard

Dr. Clandet Vower

Dr. Juan Ulki

Dr. Richard Rawson

Dr. Frank Cunningham

Dr. Darryl P. Morrissey

Dr. J. Arthur Martin

Dr. Lincoln Igona

Hyderabad, Thursday 23 May 1974: A party of thirteen came by train from Delhi namely:

Śrīmad Ṭhākura dāsa Brahmacārī

Tridaṇḍi Svāmī Śrīmad Bhakti Lalita Giri Mahārāja (“Kīrtana-Vinoda”)

Tridaṇḍi Svāmī Śrīmad Bhakti Prasāda Purī Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Bhūṣaṇa Bhāgavata Mahārāja, “Mahopadeśaka” (who was then assistant secretary of the temple)

Śrīman Maṅgala Nilaya Brahmacārī Śrī Madana Gopāla Brahmacārī

Śrī Rādhāvinoda Brahmacārī

Śrī Pareśānūbhava Brahmacārī

Śrī Balabhadra Brahmacārī

Śrī Premamaya Brahmacārī

Śrī Rāmavinoda Brahmacārī

Śrī Hamumān Prasāda Brahmacārī

Śrī Kṛṣṇa Gopāla Rāi

Tridaṇḍi Svāmī Śrīmad Bhakti Vaibhava Purī Mahārāja came by train from Rājamahendrī in Andhra Pradesh. Among those who arrived from Calcutta and other parts of West Bengal on 23 May were:

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Pramoda Purī Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Kamala Madhusūdana Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vikāśa Hṛṣīkeśa Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Suhṛd Dāmodara Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Sundar Nārasiṁha Mahārāja

Śrī Goloka Nātha Brahmacārī

In order to make prior arrangements for the distinguished guests, Tridaṇḍi Svāmī Bhakti Vijñāna Bhāratī Mahārāja, Śrī Nityānanda Brahmacārī and Śrī Araṅga Mohana Brahmacārī had arrived earlier from Chandigarh. Among the others who helped in many different ways serving at the local Maṭh were:

Tridaṇḍi Svāmī Śrīmad Bhakti Vāndhava Janārdana Mahārāja

Śrī Viṣṇu dāsa Brahmacārī

Śrī Aravinda Locana Brahmacārī

Śrī Vṛṣabhānu Brahmacārī Dvārakeśa Brahmacārī

Śrī Śyāmānanda Brahmacārī

Śrī Tīrthapada Brahmacārī

These religious meetings were attended by such notable persons as:

G. Veṅkaṭarāma Śastrī (Justice)

Śrī V. Mādhava Rāo (Justice)

Bhaṭṭam Śrī Rāmamūrti (Social Improvement Minister)

Śrī V. Pārthasārathī (Justice)

Śrī N. Rameśana (Income Tax Department)

Śrī S. R. Rāmamūrtī (Labor and Industries Secretary)

Śrī Divākara Veṅkaṭa Avadhāni (Professor)

Rāja Śrī Pānnālāl Pitti

Hyderabad temple, 10 through 16 July 1975: religious meetings were presided over by many notable chief guests such as:

Śrī Cāllā Sūbbā Rāyuḍu (Minister of Urban Affairs)

Śrī G. Veṅkaṭarāma Śastrī (Justice)

Śrī Jagamohana Reḍḍy (Vice-Chancellor of Osmāniyā University)

Śrī Āllādi Kupusvāmī (Justice)

Śrī V. Mādhava Rāo (Justice) Rājā Sāgi (Endowment Minister)

Śrī Sūrya Nārāyaṇa Rāju

Bhaṭṭam Śrī Rāmamūrti (Social Welfare Minister) Rāja

Śrī Pānnālāl Pitti

Śrī Gopāla Rāo Ekboṭe (Retired Chief Justice)

Śrī O. Pullā Reḍḍy (former Secretary of Defense)

G. P. Śrī Rāmacandra Reḍḍy

Śrī P. G. Purnik (Professor at Nizām College)

Dr. N. V. Subbā Rāo (Professor at Nizām College)

Śrī V. Pārthasārathī (former Justice)

Among those who came from Calcutta to attend the seven-day celebrations marking the opening of the Hyderabad temple were the following:

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Pramoda Purī Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vikāśa Hṛṣīkeśa Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Suhṛd Dāmodara Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Ballabh Tīrtha Mahārāja (secretary of the Maṭh)

Śrīmad Maṅgala Nilaya Brahmacārī, B. S. C. "bhakti-śāstrī" (assistant secretary of the Maṭh)

Paṇḍit Śrī Jagadīśa Pāṇḍā

Śrī Madana Gopāla Brahmacārī

Śrī Pareśānubhava Brahmacārī

Śrī Caitanya dāsa Adhikārī

From Rājamundrī in Āndhra Pradesh came Tridaṇḍi Svāmī Śrīmad Bhakti Vaibhava Purī Mahārāja and Śrī Puruṣottama dāsa Brahmacārī. Dr. G. S. V. Śarma came from Viśākhāpaṭanam. The party of devotees from Vṛndāvana included Śrīmad Ṭhākura dāsa Brahmacārī, Tridaṇḍi Svāmī Śrīmad Bhakti Prasāda Purī Mahārāja and Śrī Vīrabhadra Brahmacārī. Śrī Saccidānanda Brahmacārī and Śrī Kṛṣṇa Gopāla Kārāka came from Punjab. Others who participated were:

Śrī Viṣṇu dāsa Brahmacārī ("rakṣaka" Head of the Maṭh)

Tridaṇḍi Svāmī Śrīmad Bhakti Vāndhava Janārdana Mahārāja

Śrī Śyāmānanda Brahmacārī

Śrī Deva Prasāda Brahmacārī

Śrī Aravinda Locana Brahmacārī

Śrī Vṛṣabhānu Brahmacārī

Śrī Tīrthapada dāsa Brahmacārī

Śrī Dvārakeśa Brahmacārī

Śrī Ajita Kṛṣṇa dāsa Brahmacārī

Śrī Narendranātha dāsa

Śrī Hanumān Prasār Jī

Śrī Baladeva dāsa (Śrī Vajraṅga Siṅgha Jī)

Śrī Jagā Reḍḍy

Śrī Jagaddāsa Jī

Śrī Kṛṣṇa Reḍḍy

Lālā Śrī Śyāmasundara Kanoḍiyā

Śrī Satyanārāyaṇa dāsa Jī (engineer)

Śrī M. S. Koṭīśvaram

Śrī T. Veṇu Gopāla Reḍḍy (advocate of the local Maṭh)

Many householders and other well wishers also participated.

Among those present at the annual festival in 1977, were:

Rājā Pānnālāl Pitti

Śrī K. N Anantha Ramaṇa, I. C. S.

Śrī V. Mādhava Rāo (Justice of the Andhra Pradesh High Court)

Śrī Āllāḍi Kupusvāmī (Justice of the Andhra Pradesh High Court)

Śrī Rāma Nirañjana Pāṇḍe

Śrī Puruṣottama Naiḍu (Endowment Commissioner)

Dr. H. N. L. Śastrī (Professor)

Śrī O. Pullā Reḍḍy, I. C. S., I. G. P.

Śrī K. Rāmacandra Reḍḍy

Śrī Śiva Mohana Lāl Jī

Paṇḍit Śrī Ekanātha Prasāda Jī

Among those who assisted Śrīla Gurudeva in His preaching work at Pāntharaghāṭi were:

Śeṭh Śrī Jaya Karaṇa dāsa Jī (the leader of the local committee for preaching)

Śeṭh Śrī Pūraṇamala Jī

Śeṭh Śrī Bhurāmala Jī

Śeṭh Śrī Śivadat Rāya Jī

Śrī Golāpa Rāya Jī

Śeṭh Śrī Prahlāda Rāya Jī

Śeṭh Śrī Vilāsa Rāya Jī

Śeṭh Śrī Sundaramala Jī

Lakṣmi Nārāyaṇa Śarma (of Begum Bazaar)

Śeṭh Śrī Uttama Cānd Jī of (Sekandrabād)

Mr. M. S. Koṭīśvarama (of Tagore Home, Sekandrabād)

Śrī Kṛṣṇa Reḍḍy (of Hyderabad)

Śrī T. Veṇu Gopāla Reḍḍy (Advocate)

Śrī K. R. Kṛṣṇamūrti Rāo

Śrī Rāma Nivāsa Śarma (Śrīla Gurudeva’s disciple)

At that time, a partial list of His godbrothers included:

Parama Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vilāsa Tīrtha Mahārāja

Śrīmad Bhūtabṛt Brahmacārī

Śrīmad Rāsavihāri dāsa Brahmacārī

Śrīmad Nṛsiṅghānanda Prabhu

Śrīmad Sundara Gopāla Brahmacārī

Śrīmad Gopāla Kṛṣṇa Prabhu

Śrīmad Ghana Śyāma Brahmacārī

Chapter 7

Among the participants were:

Śrī Vaidyanātha Mukhopādhyāya (State Minister of Supplies), Śrī Mahendra Mohana Caudhurī (Minister of Information for the State of Assam), Rāya Bāhādur Śrī Durgeśvara Śarma and Param Pūjyapāda Parivrājakācārya Tridaṇḍi Svāmī Bhakti Vicāra Yāyāvara Mahārāja.

Prominent among those who participated in His work at that time were: Pūjyapādas Śrīmad Kṛṣṇa Keśava and Śrīmad Uddhāraṇa Brahmacārī, as well as

his godbrothers:

Śrī Mādhavānanda Vrajavāsī Śrī Dīnabandhu Brahmacārī

Śrī Kṛṣṇa Prasāda Brahmacārī

Śrī Lalitā Caraṇa Brahmacārī

Śrī Kṛṣṇa Ballabh Brahmacārī

Śrī Maṅgala Nilaya Brahmacārī

Śrī Acintya Govinda Brahmacārī

Śrī Nārāyaṇa Brahmacārī (from Punjab)

Śrī Madana Gopāla Brahmacārī

Śrī Vijaya Kṛṣṇa Brahmacārī

Śrī Karuṇāmaya Brahmacārī

Śrī Upānanda Brahmacārī

Śrī Ghanaśyāma Brahmacārī

Śrī Rādhā Kṛṣṇa Brahmacārī (Śrī Rādhā Kṛṣṇa Garga, Khanna)

Śrī Bhūdārī Brahmacārī (Ānandapur)

The installation of the Holy Deities Śrī Śrī Guru-Gaurāṅga-Rādhā-Nayananātha Jīu in the Maṭha at 86A Rāsavihārī Avenue were celebrated from Thursday 26 January to Sunday 29 January 1956. The meetings were addressed by Śrīla Gurudeva Oṁ 108 Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja Viṣṇupāda as well as:

Pūjyapāda Tridaṇḍi Śrīmad Bhakti Rakṣaka Śrīdhara Mahārāja

Pūjyapāda Tridaṇḍi Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja

Pūjyapāda Tridaṇḍi Śrīmad Bhakti Sarvasva Giri Mahārāja

Pūjyapāda Tridaṇḍi Śrīmad Bhakti Vicāra Yāyāvara Mahārāja

Pūjyapāda Tridaṇḍi Śrīmad Bhakti Bhūdeva Śrautī Mahārāja

Pūjyapāda Tridaṇḍi Śrīmad Bhakti Pramoda Purī Mahārāja

Pūjyapāda Tridaṇḍi Śrīmad Bhakti Kumuda Santa Mahārāja

Pūjyapāda Tridaṇḍi Śrīmad Bhakti Kamala Madhusūdana Mahārāja

Pūjyapāda Tridaṇḍi Śrīmad Bhakti Saudha Āśrama Mahārāja

Pūjyapāda Tridaṇḍi Śrīmad Bhakti Vikāśa Hṛṣīkeśa Mahārāja

Those who presided were, in turn,

Śrī Śambhunātha Bandyopādhyāya (former Justice of Calcutta High Court as well as former Vice-Chancellor of Calcutta University),

Śrī Reṇupada Mukhopādhyāya (Justice of Calcutta High Court),

Dr. Pramathanātha Bandyopādhyāya (former Vice-Chancellor of Calcutta University) and Śrī Īśvarī Prasāda Gowenkā.

On the first day, the chief guest was Śrī Devendra Nātha Mukhopādhyāya (former Mayor of Calcutta Corporation and co-President of Hindu Mahāsabhā).

The religious conventions held during these years were as follows:

Janmāṣṭamī: Tuesday 28 August to Sunday 2 September 1956

Annual Festival: Wednesday 16 January to Sunday 20 January, 1957

Anniversary of the Appearance of Śrīla Gurudeva: Friday 3 January to Tuesday 7 January 1958

Celebration of Vyāsa Pūjā: 8 February to 10 February 1958

Janmāṣṭamī: Friday 5 September to Wednesday 10 September 1958

Annual Festival: Friday 23 January to 27 January, 1959

Janmāṣṭamī: 25 August to 30 August, 1959

Annual Festival: 13 January to 17January, 1960

Among the participants and chief guests were, on various occasions:

Professor Satīśa Candra Ghosh (Mayor)

Śrī Devendra Nātha Mukhopādyāya (President of Hindu Mahāsabhā)

Śrī Śaṅkara Prasāda Mitra (West Bengal Government Minister of Land and Land Revenue)

Dr. Kālidāsa Nāga

Śrī Īśvarī Prasāda Goweṅka

Dr. Śrī Pramakha Nātha Bandyopādhyāya

Professor Śrī Tripurāri Cakravartī

Śrī Capalākānta Bhaṭṭācarya (Editor of Ānanda Bazaar Patrikā)

Śrī Hari Sādhana Ghosh Caudhurī (Calcutta Police Commissioner)

Dr. Jatīndra Vimala Caudhurī (Editor of Baṅgīya Sanskrit Pariṣada)

Professor Śrī Kumāra Bandyopādhyāya

Śrī Śaila Kumāra Mukhopādhyāya (Speaker of the Vidhāna Sabhā)

Dr. Nalinī Rañjana Sengupta

Justice Śrī Śaṅkara Prasāda Mitra Barrister

Śrī Gurupada Kara

Justice Śrī Reṇupada Mukhopādhyāya

Śrī Siddhārtha Śaṅkara Rāya (West Bengal Government Law Minister)

Śrī Rāma Kumāra Bhūwālkā

Śrī Sudhāṅgśu Vasu (Editor of Hindusthani Standard)

Śrī Vivekānanda Mukhopādhyāya (Editor of the daily Yugāntara Patrikā)

Dr. Ramā Caudhurī

Śrī Harendra Nātha Caudhurī (Minister of Education)

Dr. Rādhā Vinoda Pāl

Dr. Triguṇā Sen (Mayor of Calcutta)

Śrī Āśutoṣa Gāṅgulī

Śrī Kālipada Mukhopādhyāya (Home Minister of West Bengal Government)

Śrī Rāma Nārāyaṇa Bhojanagarwāla

Śrī Vijaya Kumāra Bandyopādhyāya (Mayor of Calcutta)

Kavirāja Śrī Vimalānanada Tarka Tīrtha Barrister

Śrī Kālīprasāda Kaitāna

Śrī Īśvara dāsa Jālāna (Minister for Self Employment, West Bengal Government)

Śrī Tuṣāra Kānti Ghosh (Editor of Amṛta Bazaar Patrikā)

Śrī Hemendra Prasāda Ghosh (Senior Editor of the same)

Justice Śrī Nirmala Kumāra Sen

Śrī Rājendra Siṅgha Siṅghī

Justice Śrī Vināyaka Nātha Bandyopādhyāya

Śrī Jayanta Kumāra Mukhopādhyāya

Dr. Śrī Satīśa Candra Caṭṭopādhyāya (Head of the Philosophy Department at Calcutta University)

The special speakers at these events were:

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Sarvasva Giri Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Prakāśa Araṇya Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Prajñāna Keśava Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Bhūdeva Śrautī Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vicāra Yāyāvara Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Rakṣaka Śrīdhara Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Pramoda Purī Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Kamala Madhusūdana Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Kumuda Santa Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Saudha Āśrama Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vikāśa Hṛṣīkeśa Mahārāja

Rājārṣi Śrī Śaradindu Nārāyaṇa Rāya

Dr. S. N. Ghosh

Śrī Kṛṣṇa Ballabh Brahmacārī

Śrī Maṅgala Nilaya Brahmacārī

Some of the topics discussed included:

The Significance of Human Birth

The Way to Peace

Religion in Householder

Life Non-violence and Love

Sense Gratification, Renunciation and Devotional Service

What is of the Greatest Importance in Life?

The Philosophy of Śrī Kṛṣṇa

The Festival of Śrī Nanda

The Religion of Bhagavat

Teachings of the Gītā

Love, Devotion and Śrī Caitanya

Compassion and Service Toward all Creatures

The Way to International Peace

The Principles of Non-violence and the Religion of Divine Love

Śrī Caitanya's Teachings—Cutting Through Caste and Creed

The Need for Deity Worship

Man’s Eternal Religion is Love for Śrī Bhagavat

Kali-yuga and Nāma-saṅkīrtana

The Necessity of Religion

The Manifestation of Śrī Kṛṣṇa and the True Spiritual Philosophy

Bhakti and the Festival of Śrī Nanda

Lessons from the Gītā

The Causes of Man’s Suffering and Their Panacea

Śrī Gauḍīya Vaiṣṇava Dharma and Śrīla Sarasvatī Ṭhākura

The Importance of Associating with Sages and Savants

The Philosophy of Deity Worship and Playing with Dolls

The Necessity of Religion in the Life of the Householder

Śrīla Sarasvatī Ṭhākura and Solutions to International Problems

The Necessity of Religion and the Appearance of Śrī Bhagavān

The Contribution of Śrī Kṛṣṇa Caitanya to the Path of Religion

The Religion of Śrī Bhagavat and Śrīla Sarasvatī Ṭhākura—the Only Way to World

Chapter 8

The following were among the many who made sizable contributions to the purchase of the new Maṭha at 35 Satish Mukherjee Road, Calcutta Śrī Kumāra Sengupta

Jānakī Nātha Bandyopādhyāya

Dr. Surendra Nātha Ghosh

Śrī Govinda Candra dāsa Adhikārī

Śrī Kṛṣṇa Candra Mukhopādhyāya

Śrī Nitāi Gopāla Datta

Śrī Prāṇa Vallabha dāsa Adhikārī

Śrī Subodha Candra Guha

Śrī Kālī Caraṇa Caṭṭopādhyāya

Śrī Prasāda Candra Rāya

Śrī Vimalā Caṭṭopādhyāya

Śrī Kamalā Bālā Ghosh

Śrī Mālatī Devī

Śrī Bhavānī Devī

Śrī Nirmalā Dāsgupta

Śrī Hemalatā De

At the first program, introductory addresses were delivered by Śrīmad Vaikhānas Mahārāja and by the Saṅgha Pati of Śrī Gauḍīya Maṭha, Parama Pūjyapāda Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Sāraṅga Gosvāmī. The presidents of the sessions were, respectively, Dr. Śrī Nalinīrañjana Sengupta, Justice Śrī Vināyakanātha Bandyopādhyāya, Śrī Īśvarī Prasāda Goweṅka, Śrī Jayanta Kumāra Mukhopādhyāya and Śrī Keśava Candra Basu (Advocate and Mayor). In addition to Śrīla Gurudeva, who spoke insightfully at length, the other speakers were:

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Sarvasva Giri Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhaktyāloka Paramahaṁsa Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Kamala Madhusūdana Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Saudha Āśrama Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vikāśa Hṛṣīkeśa Māhārāja

Dr. S N. Ghosh

Śrī Kṛṣṇa Ballabh Brahmacārī (secretary of the Maṭha)

Śrī Maṅgala Nilaya Brahmacārī (assistant secretary of the Maṭha)

The principal kīrtana leaders were: Śrīmad Mohinī Mohana dāsa Adhikārī and Śrī Lalitā Caraṇa Brahmacārī. Śrī Rāma Nārāyaṇa Bhojanāgarwāla, Śrī Maṇi Kaṇṭha Mukhopādhyāya, Śrī Jānakīnātha Bandyopādhyāya, Dr. S. N. Ghosh, Śrī Govinda Candra dāsa, Śrī Pūrṇa Candra Mukhopādhyāya and Śrī Sūdeva Candra Datta all contributed generously to the Mahotsava (holy celebration).

Chapter 9

During the early days, when there were many difficulties, the associates and colleagues who came forward to help included the following:

Pūjyapāda Tridaṇḍi Jati Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja

Dr. S. N. Ghosh (Śrīmad Sujanānanda dāsa Adhikārī)

Śrīmad Nārāyaṇa Candra Mukhopādhyāya (Śrīmad Bhakti Suhṛd Bodhāyaṇa Mahārāja)

Śrīmad Jagamohana Brahmacārī

Śrīmad Indupati Brahmacārī

Śrīmad Kṛṣṇa Keśava Brahmacārī

Śrīmad Uddhāraṇa Brahmacārī

Śrīmad Ṭhākura dāsa Brahamcārī (Śrīmad Bhakti Prabodha Muni Mahārāja)

Śrīmad Yajñeśvara dāsa Bābājī Mahārāja

Śrīmad Pyārī Mohana Brahmacārī (Śrīmad Bhakti Śaraṇa Trivikrama Mahārāja)

Śrī Bhuvana Mohana dāsa Adhikārī (Śrīmad Bhakti Pramoda Bon Mahārāja)

Śrī Gopāla dāsa Brahmacārī (Śrīmad Bhakti Prāpaṇa Daṇḍī Mahārāja)

Śrīmad Mukunda dāsa Bābājī Mahārāja

Śrīmad Bhakti Śaraṇa Paramārthī Mahārāja

Śrī Satyendra Nātha Cakravartī (Śrī Sanātana dāsa Adhikārī)

Śrīmad Vrajavihārī dāsa Bābājī Mahārāja

Chapter 10

The following is a list of ceremonies observed during the first three years at Satish Mukherjee Road:

Annual Festivals:

Friday, 19 January through Tuesday, 23 January, 1962

Wednesday, 9 January through Sunday, 13 January 1963

Tuesday, 28 January through Sunday, 2 February, 1964

Śrī Kṛṣṇa Janmāṣṭamī:

Friday, 1 September through Tuesday, 5 September 1961

Wednesday, 22 August through Sunday, 26 August 1962

Sunday, 11 August through Thursday, 15 August 1963

Prominent among those who attended the above-mentioned festivals were:

Śrī Vijaya Kumāra Bandyopādhyāya (former Mayor of Calcutta Corporation)

Śrī Satīśa Candra Caṭṭopādhyāya (former head of the Department of Philosophy, Calcutta University)

Śrī Himāṁśu Kumāra Vasu (Chief Justice of Calcutta)

Śrī Rājendra Nātha Majumdār (Mayor of Calcutta Corporation) Councilor

Dr. Śrī Virendra Candra Vasu

Justice Śrī Nirmala Kumāra Sen

Dr. Śrī Nalinī Raṅjana Sengupta

Śrī Gaṇapati Sura (Councilor of Calcutta Corporation)

Śrī Āśutoṣa Gāṅgulī

Śrī Jayanta Kumāra Mukhopādhyāya

Śrī Deva Prasāda Chatterjee (Corporation Councilor) Barrister

Śrī Anil Candra Gāṅgulī

Śrī Harendra Nātha Rāy Caudhurī (Minister of Education)

Śrī Śaila Kumāra Mukhopādhyāya (Minister of Self-government)

Śrī Khagendra Nātha Dāsgupta (Urban Minister)

Śrī Śantu Nātha Bandyopādhyāya (former Vice-chancellor and Justice) Barrister

Śrī Vanamālī Dāsa

Śrī Rāma Nārāyaṇa Bhojan Āgarwālā Justice

Śrī Saṅkara Prasāda Mitra

Śrī Cittaraṅjana Caṭṭopādhyāya (Mayor of Calcutta Corporation)

Śrī Rādhā Kṛṣṇa Kanoḍiyā

Śrī Rāma Kumāra Bhuwālkā

Justice Śrī Vināyaka Nātha Bandyopādhyāya

Dr. Śrī Kālidāsa Nāg

Śrī Vijaya Siṅgha Nāhār (Minister of Information and Broadcasting)

Speaker Śrī Keśava Candra Vasu

Dr. Śrī Śrīkumāra Bandyopādhyāya Advocate

Śrī Keśava Candra Gupta Professor

Śrī Nārāyaṇa Candra Gosvāmī

Śrī Īśvarī Prasāda Goweṅkā

Justice Śrī Subodha Kumāra Niyogī

Among Śrīla Gurudeva’s colleagues who came to the Calcutta functions between

the years of 1961 and 1964 were:

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja, (Śrī Gauḍīya Saṅghapati)

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Sarvasva Giri Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Bhūdeva Śrautī Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Vicāra Yāyāvara Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Pramoda Purī Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Kamala Madhusūdana Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Saudha Āśrama Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Vikāśa Hṛṣīkeśa Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Vilāsa Bhāratī Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Prāpaṇa Dāmodara Mahārāja

Among the many devotees and well-wishers who were present and participated in the foundation laying ceremony were:

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhaktyāloka Paramahaṁsa Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Kamala Madhusūdana Mahārāja

Pūjyapāda Śrīmad Jagamohana Brahmacārī Prabhu

Pūjyapāda Śrīmad Uddhāraṇa Brahmacārī Prabhu

Pūjyapāda Śrīmad Ṭhākura dāsa Brahmacārī Prabhu

Śrīmad Bhakti Lalita Giri Mahārāja

Śrīmad Bhakti Ballabh Tīrtha Mahārāja

Śrī Lokanātha Brahmacārī

Śrī Balarāma Brahmacārī

Śrī Acintya Govinda Brahmacārī

Śrī Kṛṣṇa Mohana Brahmacārī

Śrī Nārāyaṇa dāsa Brahmacārī

Śrī Nityānanda Brahmacārī

Śrī Nṛtya Gopāla Brahmacārī

Śrī Madana Gopāla Brahmacārī

Śrī Goloka Nātha Brahmacārī

Śrī Lalita Kṛṣṇa Brahmacārī

Śrī Prāṇa Govinda Brahmacārī

Śrī Ananta Brahmacārī

Śrī Aprameya Brahmacārī

Śrī Yādavendra dāsa Adhikārī

Śrī Rajita dāsa

Śrī Nikhila dāsa

Pūjyapāda Śrīmad Kṛṣṇānanda Bhakti Śāstrī

Pūjyapāda Śrīmad Durddaiva Mocana dāsa Adhikārī

Dr. S. N. Ghosh

Śrī Maṇikaṇṭha Mukhopādhyāya

Śrī Jānakī Nātha Bandyopādhyāya

Śrī Pūrṇa Candra Mukhopādhyāya

Śrī Sudeva Candra Datta

Śrī Nitāi Gopāla Datta

Śrī Mahītoṣa Shaw (retired architectural engineer)

Mr. Śīla (retired engineer and colleague of Śrī Shaw)

Śrī Gopāla Candra De (engineer)

Śrī Satyendra Nātha Bandyopādhyāya

Śrī Sudhāṅgśu Śekhara Mukhopādhyāya

Śrī Prasāda Candra Rāya

Śrī Harendra Nātha Bhaṭṭācārya

Śrī Kālī Carana Caṭṭopādhyāya

Śrī Dhīrendra Nātha Vasu

Prominent among those subscribers who contributed toward the completion of the new temple building on Satish Mukherjee Road were:

Śrī Rāma Nārāyaṇa Bhojan Āgarwālā

Śrī Surendra Kumāra Tāpuriya

Śrī Gajānana Tāpuriya (late father of Surendra)

Śrī Lakṣmī Nārāyaṇa Trust (Śrī Yaśovanta Rāya Orā)

Śrīmatī Kamalā Mukhopādyāya

Śrī Rāmeśvara Lāl Nopāni

Śrī Rāma Kumāra Bhuwālka

Śrī Bhagavatī Prasāda Āgarwāla

Śrī Sudhākara Caṭṭopādhyāya

Śrī Prahalāda Rāya Āgarwāla

Śrī Maṇikaṇṭha Mukhopādhyāya

Śrī Jānakī Nātha Bandyopādhyāya

Dr. S. N. Ghosh

Śrīmatī Kamalā Bālā Ghosh

Śrī Jayanta Kumāra Mukhopādhyāya

Śrī Śaileśa Kumāra Mukhopādhyāya

Śrī Keśava Deva Bhakata

Śrī Halowāśiyā Trust

Śrī Sudhāṅgśu Śekhara Mukhopādhyāya

Śrī Nitāi Gopāla Datta

Śrī Gopāla Candra dāsa (Tāligañj)

Śrī Gopāla Candra dāsa (Yādavapur)

Śrīmatī Nirmalā Bālā Dāsguptā

Śrīmatī Vāsanti Bandyopādhyāya

Śrīmatī Tarulatā Dāsguptā

Śrīmatī Kalyāṇī De

Śrīmatī Mukula Dāsguptā

Others who donated included:

Śrī Ajita Pāl Jī (Āmini Cānd Pyārīlāl)

Śrī Dev Dās Ghosh

Śrī Cirañjī Lāl

Śrī Prahalāda Lāl

Śrī Yamunā Prasāda

Śrī Durgā Prasāda

Śrīmatī Nandarāṇī Dāsa

Śrīmatī Nanī Bālā Devī

In addition to Janmāṣṭamī and the Annual Festival, many special occasions of the Calcutta Maṭha were observed both inside and outside Calcutta. The following is a catalogue of those events:

Śrī Kṛṣṇa-Janmāṣṭamī

Saturday 29 August through Wednesday 2 September 1964

Thursday 19 August through Monday 23 August 1965

Wednesday 7 September through Sunday 11 September 1966

The Anniversary of the Holy Appearance Day of Śrīla Gurudeva Sunday 15 November 1964

The Arrival of Śrīla Gurudeva at Pānihāṭī Rāghava Bhavana Sunday 1 November 1964

The Address of Śrīla Gurudeva celebrating Gītā-Jayantī at Kālī Kṛṣṇa Ṭhākura Street

(Gītī-Jayantī is the holy day on which Śrī Kṛṣṇa spoke the Bhagavad-gītā to Arjuna).

Tuesday 17 December 1964

Observance of the Anniversary of the Disappearance of Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda

Monday 21 December through Wednesday 23 December 1964

Annual Festival

Wednesday 13 January through Sunday 17 January 1965

Friday January 7 through Tuesday 11 January 1966

Śrīla Gurudeva at Calcutta Bhāratīya Sanskrit-Saṁsad Thursday 19 August 1965

Śrīla Gurudeva's Preaching tour through North India

(Delhi, Deradun, Jalandhara, Hośiyārpur, Ludhiyānā, Caṇḍīgaṛh) Tuesday 19 April through Sunday 29 May 1966

Parikramā of approximately 168 miles of Vraja-Maṇḍala (Circumambulation of the Holy Land of Vraja)

Saturday 29 October through Monday 28 November 1966 (Haimantaki Rāsa Pūrṇimā Tithi)

Holy Appearance Day of Śrīla Gurudeva Observed in Brahmāṇḍa Ghaṭa inside Mahāvana Wednesday 23 November 1966

Śrīla Gurudeva at Bolapur

Tuesday 28 June 1966 through Monday 4 July 1966

Among the important persons present at the above mentioned celebrations of Śrī Janmāṣṭamī and the Annual Festival were:

Dr. Śrī Gaurī Nātha Śāstrī

Śrī Jayanta Kumāra Mukhopādhyāya Justice

Śrī Vimala Candra Mitra

Śrī Jyotsna Nātha Mallik (President of Calcutta Improvement Tribunal)

Justice Śrī Śaṅkara prasāda Mitra

Śrī Cittarañjana Caṭṭopādhyāya (Mayor of Calcutta Corporation)

Justice Śrī Vināyaka Nātha Bandyopādhyāya

Śrī Śītala Prasāda Caṭṭopādhyāya

Śrī Prabhu Dayāla Mimmatsiṅgkā, M. P.

Śrī Rāma Kumāra Bhuwālkā, M. P.

Śrī Īśvarī Prasāda Goweṅka Speaker

Śrī Keśava Candra Vasu

Professor Śrī Nārāyaṇa Candra Gosvāmī

Justice Śrī Pareśa Nātha Mukhopādhyāya

Śrī Īśvara dāsa Jālāna (Law Minister of West Bengal Government)

Śrī Gaṇapati Sura (Chairman of Calcutta Corporation Town Planning Committee)

Dr. Śrī Prīti Kumāra Rāya Caudhurī (Mayor of Calcutta Corporation)

Justice Śrī Aśoka Candra Sen

Śrī Ravīndra Lāl Siṅgha (Minister of Education)

Jusitice Śrī Dūrgā dāsa Vasu

Śrī Mihira Laḷ Gāṅgulī (Deputy Mayor)

Śrī Dakṣiṇārañjana Vasu (News Editor of Jagāntar Daily Newspaper)

Śrī Śiva Kumāra Khānnā (Calcutta Corporation Councilor)

Among the godbrothers of Śrīla Gurudeva who spoke on these occasions were:

Tridaṇḍi Svāmī Śrīmad Bhakti Sarvasva Giri Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Bhūdeva Śrautī Mahāraja

Tridaṇḍi Svāmī Śrīmad Bhaktyāloka Pramahaṁsa Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Vicāra Yāyāvara Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Pramoda Purī Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Saurabha Bhaktisāra Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Vikāśa Hṛṣīkeśa Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Vilāsa Bhāratī Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Śaraṇa Śānta Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Prāpaṇa Damodara Mahārāja

Śrīmad Govardhana dāsa Brahmacārī

Dr. S. N. Ghosh

Among the disciples of Śrīla Gurudeva who spoke on these occasions were:

Tridaṇḍi Svāmī Śrīmad Bhakti Ballabh Tīrtha Mahārāja (Secretary of the Maṭha) and Professor Śrī Lokanātha Brahmacārī (Sanskrit Professor of Śrī Gauḍīya Sanskrit Vidyāpīṭha).

In addition to His disciples, many of Śrīla Gurudeva's godbrothers attended to help celebrate this Utthānaikādaśī Tithi. These included:

Tridaṇḍi Svāmī Śrīmad Bhakti Pramoda Purī Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Vilāsa Bhāratī Mahārāja

Śrīmad Jagamohana Brahmacārī

Śrīmad Ṭhākura dāsa Brahmacārī

Śrīmad Uddhāraṇa Brahmacārī

Śrīmat Nārāyaṇa Candra Mukhopādhyāya

Śrimat Kṛṣṇānanda Bhakti Śāstrī

Śrīmad Durdaiva Mocana dāsa Adhikārī

Chapter 11

The devotees who were among those in the traveling party included:

Śrīmad Bhakti Ballabh Tīrtha Mahārāja, Śrī Acintya Govinda dāsa Brahmacārī, Śrī Nārāyaṇa dāsa Brahmacārī, Śrī Madana Gopāla dāsa Brahmacārī, Śrī Pareśānubhava dāsa Brahmacārī, Śrī Mathureśa Brahmacārī and Śrī Kṛṣṇa Prema dāsa Brahmacārī.

Many notable, learned personalities were greatly inspired by hearing hari-kathā from the lotus lips of Śrīla Gurudeva. Among them were:

Śrī Rājārāma Jī (Advocate from Hośiyārpur)

Śrī Narendra Nātha Kāpur (from Ludhiyānā)

Śrī Kṛṣṇalāl Bājāj

Śrīmat Prakāśa Jī

Lālā Śrī Maṅgata Rāya Jī

Paṇḍit Śrī Devakīnandana Śarmā

Śṛi Sītārāma Jī Mahīndra (Punjab National Bank Manager)

Śrī Sāmasera Jī Bāhādur (Justice, Caṇḍīgaṛh)

Śrīla Chaman Siṁha Santa Jī (Guru of the Sikh Sampradāya)

Śrī Dvārakā dās Thāppar (President of the Sanātana-dharma Temple)

Śrī Rosanlāl Jī Sud (Vice-President of the Sanātana-dharma Temple)

Śrī Kṛṣṇa Datta Jī (Secretary of the Sanātana-dharma Temple)

Śrī Seva Siṁha Jī (Private Secretary of the Chief Minister of Punjab)

Śrī Lājpat Rāya Māgo Deowān

Śrī Śānti Svarūpa Jī

Śrī Cuṇīlāl Vāsudeva

Śrī Śukadeva Rāj Baksī

Those who helped Śrīla Gurudeva in this mission were Śrī Nārāyaṇa das Brahmacārī (previously from Ludhiyānā), Śrī Rādhākṛṣṇa Garg (Of Khanna) and Śrī Rāmavinoda Brahmacārī of Firozpur.

The following are the sites that were visited, in chronological order:

Śrī Mathurā (Vṛndāvana Darjā Dharmaśalā)

Madhuvana (Maholi) Bahulāvana (Bāṭi)

Śrī Rādhā Kuṇḍa

Śrī Govardhana Lāṭhāvana (Ḍig)

Kāmyavana – Śrī Vimlākuṇḍa Tīra

Varṣāṇā (Bhānukuṇḍa)

Nandagrāma (Pāvana Sarovana Tīra)

Kośī

Khelanavana (Śera Gaṛa)

Nanda Ghaṭha Māṭhavana

Rāyā Lohavana

Gokula Mahāvana (Brahmāṇḍa Ghāṭha)

Śrī Mathurā (Vṛndāvana Darjā)

Śrī Vṛndānana

Those who accompanied Him on this parikrama of Vraja-Maṇḍala were:

Śrīpāda Bhakti Pramoda Pūrī Mahārāja, Śrīpāda Bhakti Vikāśa Hṛṣīkeśa Mahārāja, Śrīpāda Kṛṣṇa Keśava Brahmacārī, Śrīpāda Ṭhākura dās Brahmacārī, Śrīman Nārāyaṇa Mukhopādhyāya, Śrīmat Sanātana dās Ādhikārī (Śrīmat Sureśa Candra Siṁha, Advocate of Dānbād) and many others.

Chapter 12

Religious conventions were held from Wednesday 13 January through Sunday 17 January 1965 and again from Friday 7 January through Tuesday 11 January 1966. Among the many prominent citizens that attended were:

Justice Śrī Vināyaka Nātha Bandyopādhyāya

Śrī Prabhu Dayāl Himaṭsiṅkā (M.P.)

Śrī Īśvarī Prasād Goweṅka

Speaker Śrī Keśava Candra Vasu

Justice Śrī Pareśanātha Mukhopādhyāya

Retired Justice Śrī Śītal Prasād Caṭṭopādhyāya Councilor

Śrī Śivkumār Khānnā

Professor Śrī Nārāyaṇa Candra Gosvāmī

Śrī Jayanta Kumār Mukhopādhyāya

Law Minister Śrī Īśvara dās Jālān

Śrī Rāma Kumār Bhuwālka (M.P.)

Justice Śrī Amarendra Nātha Sen

Śrī Acintya Kumār Sen Gupta

Śrī Gaṇapati Sur (Chairman of Calcutta Corporation Town Planning Committee)

Śrī Upānanda Mukhopādhyāya (I.G.P. of the West Bengal government)

Apart from Śrīla Gurudeva, lectures were given by:

Tridaṇḍi Svāmī Śrīmad Bhakti Sarvaśva Giri Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Bhūdeva Śrautī Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Vicār Yāyāvar Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Pramode Purī Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Vikāśa Hṛṣīkeśa Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Vilās Bhāratī Mahārāja

Tridaṇḍi Svāmī Śrīmad Bhakti Śaraṇa Śānta Mahārāja

Śrīmad Govardhan dās Brahmacārī

According to the instructions of Śrīla Gurudeva, addresses were also delivered

by Professor Paṇḍit Śrī Lokanātha Brahmacārī and Tridaṇḍi Svāmī Śrīmad Bhakti Ballabh Tīrtha Mahārāja. The topics, in chronological order were:

“That Which is the Greatest and That Which is Popular” “The Teachings of Śrī Caitanya”

“The Chanting of the Holy Name”

“Serving the Holy Deities and the Worshipping of Dolls”

“Non-Violence and Love”

“The Panacea of the Age: Śrī Nāma Saṅkīrtana”

Chapter 13

Prominent among those who participated in the celebration on Wednesday 25 January 1967, to mark the opening of the Śrī Mandir and Saṅkīrtana Bhavana at 35 Satish Mukherjee Road in Calcutta, were:

Pūjyapāda Śrīmad Bhakti Sarvasva Giri Mahārāja

Pūjyapāda Śrīmad Bhakti Rakṣaka Śrīdhara Mahārāja

Pūjyapāda Śrīmad Bhakti Bhūdeva Śrautī Mahārāja

Pūjyapāda Śrīmad Bhakti Vicāra Yāyāvara Mahārāja

Pūjyapāda Śrīmad Bhakti Prajñāna Keśava Mahārāja

Pūjyapāda Śrīmad Bhakti Pramode Purī Mahārāja

Pūjyapāda Śrīmad Bhaktyāloka Paramahaṁsa Mahārāja

Pūjyapāda Śrīmad Bhakti Kamala Madhusūdana Mahārāja

Pūjyapāda Śrīmad Bhakti Saurabha Bhaktisāra Mahārāja

Pūjyapāda Śrīmad Bhakti Vikāśa Hṛṣīkeśa Mahārāja

Pūjyapāda Śrīmad Bhakti Saudha Āśrama Mahārāja

Pūjyapāda Śrīmad Bhakti Vilāsa Bhāratī Mahārāja

Pūjyapāda Śrīmad Bhakti Prāpaṇa Dāmodara Mahārāja

Pūjyapāda Śrīmad Bhakti Śaraṇa Śānta Mahārāja

Pūjyapāda Śrīmad Kṛṣṇa dās Bābājī Mahārāja

Pūjyapāda Śrīmad Jagamohana Brahmacārī Prabhu

Pūjyapāda Śrīmad Kṛṣṇa Keśava Brahmacārī

Pūjyapāda Śrīmad Ṭhākura dās Brahmacārī Prabhu

Pūjyapāda Śrīmad Nārāyaṇa dās Mukhopādhyāya

Pūjyapāda Śrīmad Kṛṣṇānanda Bhakti Śāstrī

Among the large number of Śrīla Gurudeva’s disciples attending were: Śrī Salil Kumār (Hajra Bar at law)

Śrī Jayanta Kumār Mukhopādhyāya (Advocate)

Śrī Nanda Dulāl De (Solicitor)

Śrī Saroj Kumār dās (Solicitor)

Śrī Satyendra Nātha Bandyopādhyāya

Śrī Jānakī Nātha

Śrī Dūrgā Mohana Mukhopādhyāya

Śrī Sudhāṅśu Śekhara

Śrī Sudeva Candra Daṭṭa

An impressive religious convention was held from Thursday 26 January to Wednesday 1 February, at the newly constructed Saṅkīrtana Bhavana. Among those who were the Chief Guests presiding over the functions were:

Śrī Dīpa Nārāyaṇa Siṁha (Chief Justice of Calcutta High Court)

Justice Śrī Śantunātha Bandyopādhyāya

Justice Śrī Pareśanātha Mukhopādhyāya

Śrī Śaṅkara dās Banerjee (Advocate General)

Śrī Gurupada Kar (Bar-at-law)

Dr. Śrī Nalinī Rajñana Sen Gupta

Śrī Hemacandra Guha (Vice Chancellor of Yadavapur University)

Śrī Keśava Candra Vasu (Speaker of the Bidhān Sabhār)

Professor Śrī Kṛṣṇa Gopala Gosvāmī

Śrī Prāṇ Kiśore Gosvāmī

Śrī Īśvarī Prasād Goweṅka

Śrī Puruṣottama dās Hālowāsiyā

Śrīla Gurudeva had personally chosen the topics of discussion, which were as follows:

“The Necessity of Monasteries and Temples”

“The Cause of Suffering and its Remedy”

“The Teachings of Śrī Gītā”

“The Religion of Śrī Bhagavata”

“The Path of the Vedas and the Path of Argument”

“Śrī Caitanyadeva and the Definition of Effort and Attainment”

“The Religion of the Time”

Chapter 14

Śrīla Gurudeva was engaged in touring North India until 9 June, according to the following agenda:

Jalandhara: 12 April to 17 April

Hośiyarpur: 18 April to 23 April

Ludhiyana: 24 April to 6 May

Jagaddhrī: 7 May to 10 May

Āmbāla: 11 May to 15 May

Delhi: 16 May to 30 May

Dera Dun: 31 May to 9 June

In this all-encompassing mission of preaching the words of Śrī Caitanya, those who worked closely with Śrīla Gurudeva were the following:

Śrīmat Ṭhākura das Brahmacārī Prabhu Kīrtana-Vinoda

Upadeśaka Śrī Narottama Brahmacārī

Śrī Nārāyaṇa das Brahmacārī

Śrī Madana Gopāla Brahmacārī

Śrī Gokul-ānanda Brahmacārī

Śrī Yajñeśvara Brahmacārī

Śrī Deva Prasāda Brahmacārī

Śrī Cinmayānanda Brahmacārī

Śrī Rādhā-Ramaṇa das Brahmacārī

Śrī Rādhā-Vallabha das Ādhikārī

Śrī Dvijendra Lāl Bhaumik

To mark the Tithi of Śrī Kṛṣṇa Janmāṣṭamī as before, a five-day religious convention was held from Sunday 27 August through Thursday 31 August 1967 at the Calcutta Maṭha. The following list of attendees were present serving as Presidents and Chief Guests:

Śrī Tuṣār Kānti Ghosh (Editor of Amṛt Bazaar Patrika)

Śrī Śaṅkar Prasād Mitra (Honorable Justice of Calcutta High Court)

Śrī Vijay Kumār Bandyopādhyāya (Speaker of West Bengal Bidhān Sabhā)

Honorable Justice Śrī Amareśa Candra Ray

Śrī Rāma Kumār Bhuwālka, M.P.

Śrī Ranadev Caudhurī (bar-at-law)

Śrī Jayanta Kumār Mukhopādhyāya (bar-at-law)

Śrī Gurupada Kar (bar-at-law)

Śrī Īśvarī Prasād Goweṅkā

Deputy Mayor Śrī Śivkumār Khānna

Among His godbrothers who were present and spoke on various subjects at this convention were:

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vicār Yāyāvar Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Pramode Purī Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vikāśa Hṛṣīkeśa Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Saudha Āśrama Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vilāsa Bhāratī Mahārāja

Others who were requested by Śrīla Gurudeva to speak included:

Śrī Salil Kumār Hājrā (bar-at-law)

Śrī Nanda Dulāl De (solicitor)

Śrī Bimalendu Kayāl (Principal of Calcutta Corporation Teachers' Training College)

Dr. Śrī Gaurī Śaṅkara Chatterji

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Ballabh Tīrtha Mahārāja (secretary of the Maṭh)

The All-Bengal Vaiṣṇava Sammelan was inaugurated by Śrī Yogeśa Brahmacārī.

Lectures were given by Śrī Gaura-Kiśora dās Gosvāmī (the President of Śrī Nityānanda Prabhu Sevā Samiti), Sampādaka Śrī Tārāpada Bhaṭṭācārya,

Professor Śrīmatī Ramā Bandyopādhyāya and Tridaṇḍi Svāmī Śrīmad Bhakti Ballabh Tīrtha Mahārāja (Secretary of the Maṭha).

Among His godbrothers present in Calcutta on 25 November 1967 (Śrī Uthānaikādaśī), for Śrī Vyāsa-Pūjā were:

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Pramode Purī Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vilāsa Bhāratī Mahārāja

Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vikāśa Hṛṣīkeśa Mahārāja

Śrīmad Jaga-Mohana dās Brahmacārī

Śrīmat Ṭhākura dās Brahmacārī

Śrīmat Kṛṣṇānanda Bhakti-Śāstrī

Śrīman Nārāyaṇa Candra Mukhopādhyāya

Śrī Dūrgā-Mohana Mukhopādhyāya

The annual festivals at the Calcutta Maṭha during the years 1968 through 1974 took place on the following dates:

Thursday 11 January through Monday 15 January 1968

Friday 3 January through Tuesday 7 January 1969

Thursday 22 January through Monday 26 January 1970

Thursday 7 January through Monday 11 January 1971

Wednesday 29 December through Sunday 2 January 1972

Wednesday 17 January through Sunday 21 January 1973

Friday 4 January through Tuesday 8 January 1974

Among the notable persons who attended the annual conventions at Calcutta between the years of 1968 through 1974 were:

Śrī Pareśanātha Mukhopādhyāya (Honorable Justice of Calcutta High Court)

Śrī Pāñcakaḍi Sarkār (Retired Justice of Calcutta High Court)

Śrī Govinda Candra De (Mayor of Calcutta Corporation)

Śrī Śaṅkara Prasāda Mitra (Honorable Justice of Calcutta High Court)

Prapūjya-caraṇa Śrīmad Bhakti Rakṣaka Śrīdhara Deva Gosvāmī Mahārāja

Dr. Śrī Nalinī Rañjana Sengupta

Professor Śrī Haripada Bhāratī

Śrī Īśvarī Prasāda Goweṅkā

Professor Śrī Nārāyaṇa Candra Gosvāmī Śrī Dulāl Gopāla Mukhopādhyāya

Śrī Puruṣottama Caṭṭopādhyāya (Honorable Justice of Calcutta High Court)

Honorable Justice Śrī Taruṇ Kumāra Basu

Honorable Justice Śrī Savyasācī Mukhopādhyāya

Honorable Justice Śrī Jñānadhīra Śarma Sarkār

Śrī Gaurīnātha Mitra (bar-at-law)

Śrī Jayanta Kumāra Mukhopādhyāya (Advocate)

Śrī Śantunātha (Retired Justice of Calcutta High Court and former Vice-Chancellor of Calcutta University)

Śrī Jitendra Lāl Kuntu (Finance Secretary and Commissioner of West Bengal

government)

Śrī Rāma-Prasāda Mukhopādhyāya (Former Chief Justice of Calcutta High Court)

Honorable Justice Śrī Durgādās Basu

Honorable Justice Śrī Śambhu Candra Ghosh

Śrī Acintya Kumāra Sengupta

Honorable Justice Śrī Ajaya Kumāra Basu

Śrī Śītala Prasāda Caṭṭopādhyāya

Honorable Justice Śrī Amiya-Nimāi Cakravartī

Śrī Vireśvara Prasāda Baksī (Retired District Magistrate)

Professor Śrī Janārddana Cakravartī

Dr. Śrī Birendra Candra Basu (Chairman of the Health Dept. of Calcutta

Corporation)

Śrī Prasānta Bihārī (Chief Justice of Calcutta High Court)

Professor Śrī Śivprasād Bhaṭṭācārya

Honorable Justice Śrī Salil Rāy Caudhurī

Honorable Justice Śrī Salil Kumār Hājra

Śrī Amitābh Ghosh (Calcutta Corporation)

Dr. Śrī Prafulla Candra Ghosh (former Chief Minister of West Bengal)

Honorable Justice Śrī Nikhil Candra Tālukdār

Śrī Atulānanda Cakravartī (notable journalist)

Honorable Justice Śrī Śacīndra Kumār Bhaṭṭācārya

Honorable Justice Śrī Amarnāth Bandyopādhyāya

Śrī Dhīrendra Nātha Das Gupta (News Editor of the Hindustan Standard)

Śrī Śaṅkara Ghosh (Finance Minister of West Bengal Government)

Śrī Upānanda Mukhopādhyāya (retired West Bengal I.G.P.)

Honorable Justice Śrī Anil Kumār Siṁha

Honorable Justice Śrī Ajit Sarkār

Śrī Sunīl Candra Caudhurī (Calcutta Police Commissioner)

Śrī Gurupada Khān (Land and Land Revenue Minister of West Bengal Government)

Professor Śrī Tripurā Śaṅkara Sen Śāstrī

Śrīla Gurudeva had compiled the following list of the topics of discussion that took place during these meetings:

Defining the Interests of Man

The Teachings of the Gītā Bhāgavata-Dharma

Sādhana-Bhakti and Prema-Bhakti

The Significance of Śrī Caitanya’s Charity

The Significance of Śrī Caitanya

The Secret of the Gītā

Where Lies the Uniqueness of Life?

Religion and Values

Śrī Nāma-Saṅkīrtana

The Purpose of Serving the Holy Deities

The Advice of Śrī Gītā

The Necessity of Religious Education

Śrī Caitanyadeva and the Chanting of the Holy Name

Śrī Bhagavad-Bhakti and Peace

The Philosophy of the Śrīmad Bhāgavatam and that of Life

Fruitive Action, Knowledge and Devotion (Karma, Jñāna and Bhakti)

The Philosophy of the Seeker and the Way of Seeking (Sādhya-Sādhana-Tattva)

The Welfare of Others

The Panacea for the Sufferings of the Householder

Śrī Gaurāṅga, the God of Divine Love

Śrī Kṛṣṇa, the Primal Cause and Deified Form of the Universal Nectar

Dharma and its Ultimate Purpose

The Way to Realization of Śrī Bhagavata

The Advancement of Science and Peace

Serving the Holy Deities and Playing with Dolls

The Philosophy of Life

The Religion of the Age—Nāma-Saṅkīrtana

The Ultimate Aim of Possessing Faith in God

Attracted by the love of Śrīla Gurudeva, those who had the opportunity to deliver these lectures included:

Pūjyapāda Śrīmad Bhakti Rakṣaka Śrīdhara Mahārāja

Pūjyapāda Śrīmad Bhakti Bhūdeva Śrautī Mahārāja

Pūjyapāda Śrīmad Bhakti Vicāra Yāyāvara Mahārāja

Pūjyapāda Śrīmad Bhakti Pramode Purī Mahārāja

Pūjyapāda Śrīmad Bhaktyaloka Paramahaṁsa Mahārāja

Pūjyapāda Śrīmad Bhakti Kamala Madhusūdana Mahārāja

Pūjyapāda Śrīmad Bhakti Vikāśa Hṛṣīkeśa Mahārāja

Pūjyapāda Śrīmad Bhakti Vilāsa Bhāratī Mahārāja

Pūjyapāda Śrīmad Bhakti Saudha Āśrama Mahārāja

Pūjyapāda Śrīmad Bhakti Śaraṇa Śānta Mahārāja

Pūjyapāda Śrīmad Bhakti Prāpaṇa Dāmodara Mahārāja

Śrīmad Bhakti Ballabh Tīrtha Mahārāja (secretary of the Maṭha)

Śrīmad Maṅgala Nilaya Brahmacārī (assistant secretary of the Maṭha)

Śrīmad Bhakti Prasāda Āśrama Mahārāja

Śrīmad Bhakti Lalita Giri Mahārāja

Professor Śrī Lokanātha Brahmacārī

Śrīmad Bhakti Sambandha Parvata Mahārāja

Professor Śrī Baṅkim Candra Paṇḍā

Professor Śrī Vibhupada Paṇḍā

American devotee Śrī Acyutānanda Brahmacārī (ISKCON)

Śrīmad Bhakti Suhṛd Akiñcana Mahārāja (Ācārya of Śrī Gauḍīya Saṅgha)

The following were the dates on which Śrī Kṛṣṇa Janmāṣṭamī was observed under the direction of Śrīla Gurudeva at Śrī Caitanya Gauḍīya Maṭha, 35 Satish Mukherjee Road, Calcutta during the years 1968-1974:

Thursday 19 August through Monday 23 August 1968

Wednesday 3 September through Sunday 7 September 1969

Sunday 23 August through Thursday 27 August 1970

Friday 13 August through Tuesday 17 August 1971

Thursday 31 August through Monday 4 September 1972

Monday 20 August through Saturday 25 August 1973

Saturday 10 August through Thursday 15 August 1974

During these seven years (1968-1974), there were a total of thirty-five sessions attended by many notable personages. Special mention may be made of:

Śrī Nārāyaṇa Candra Gosvāmī (Professor at Calcutta University)

Dr. Śrī Prafulla Candra Ghosh (former Chief Minister of West Bengal)

Śrī Dīpa Nārāyaṇa Siṁha (Chief Justice of Calcutta High Court)

Justice Śrī Amarendra Nātha Sen

Justice Śrī Pradyot Kumār Bandyopādhyāya

Śrī Subodh Kumār Neṣogī (former Justice)

Chief Justice Śrī Pareśa Nātha Mukhopādhyāya

Justice Śrī Nikhil Candra Tālukdār

Justice Śrī Śiśir Kumār Mukhopādhyāya

Justice Śrī Samarendra Nārāyaṇa Bagci

Śrī Amiya-Nimāi Cakravartī (former Justice)

Justice Śrī Sabyasacī Mukhopādhyāya

Justice Śrī Kumār Jyoti Sen Gupta Chief

Justice Śrī Śaṅkara Prasāda Mitra

Justice Śrī Sacīndra Kumār Bhaṭṭācārya

Justice Śrī Anil Kumār Siṁha

Justice Śrī Ajit Kumār Sarkār

Justice Śrī Rabindra Nātha Bhaṭṭācārya

Justice Śrī Salil Kumār Hājra

Śrī Satyendra Nātha Sen (Vice-Chancellor of Calcutta University)

Śrī Puruṣottama dās Halwasiyā

Śrī Sukamal Kānti Ghosh (Editor of Jugāntar Patrika)

Ṣrī Tārā Śaṅkara Bandyopādhyāya

Śrī Rāma Kumār Bhuwālkā, M.P. Śrī Rādhā-Kṛṣṇa Kanoḍiyā

Śrī Cāru Mihir Sarkār (Minister of Agriculture of Development of West Bengal)

Dr. Śrī Nalinī Rañjana Sen Gupta

Śrī Jayanta Kumār Mukhopādhyāya (Advocate) Śrī Īśvarī Prasāda Gowenka

Śrī Janārdana Cakravartī

Professor Śrī Tripurā Śaṅkara Sen Śāstrī

Śrī Śambhu Caudhurī (Chief Secretary, West Bengal Government)

Śrī Jitendra Nāth Mukhopādhyāya (Finance Secretary, West Bengal Government)

Śrī Raṇadeva Caudhurī (Barrister)

Śrī Prasād Kumār Basu (West Bengal I.G.P)

Śrī Gurupada Khān (West Bengal Minister of Land and Land Revenue)

Śrī Sunīl Candra Caudhurī (Calcutta Police Commissioner)

Śrī Śaṅkara Ghosh (West Bengal Government Finance Minister)

Professor Dr. Śrī Kṛṣṇa Gopāla Gosvāmī

Śrī Upānanda Mukhopādhyāya (Retired I.G.P.) Śrī Nitāi dās Rāy (Barrister)

Paṇḍit Śrī Raghunātha Miśra (Cuttack)

Śrī Rādhā Nātha Dvivedi (Śrī Jagannātha Vallabha Maṭha in Purī)

Dr. Śrī Sītā Nātha Gosvāmī

Dr. Śrī Narendra Datta Majumdār

Śrī Yādavendra Nātha Rāya (Principal of Navadvīpa Sanskrit College).

Those whom Śrīla Gurudeva had requested to deliver lectures at these programs included:

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Bhūdeva Śrautī Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Vicār Yāyāvara Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Pramode Purī Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhaktyaloka Paramahaṁsa Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Kamala Madhusūdana Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Kumuda Santa Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Vikaśa Hṛṣīkeśa Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Saudha Āśrama Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Vilāsa Bhāratī Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Sarasva Turyāśrama Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Prāpaṇa Dāmodara Mahārāja

Śrīmad Bhakti Ballabh Tīrtha Mahārāja (Secretary of the Maṭha)

Tridaṇḍi Svāmī Śrīmad Bhakti Suhṛd Akiñcana Mahārāja

Professor Śrī Baṅkim Candra Dev Śarmā

Professor Śrī Vibhupada Paṇḍā

Professor Śrī Lokanātha Brahmacārī

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhakti Pramode Bon Mahārāja

Parivrājakācārya Tridaṇḍi Svāmī Śrīmad Bhaktivedanta Parjyṭaka Mahārāja

Śrī Acyutānanda Brahmacārī (from ISKCON in the US)

The topics that were chosen by Śrīla Gurudeva were as follows:

The Purpose of Pursuing a Religion

The Transcendental Philosophy of Śrī Kṛṣṇa

The Devotee and God (Bhakta and Bhagavān)

The Teachings of Śrī Caitanyadeva

The Significance of the Preaching of Śrīla Prabhupāda

Īśvara and the Necessity of Belief in Rebirth

Śrī Kṛṣṇa—the Greatest of All Spiritual Principles

Devotion—the Only Way to Realize Śrī Bhagavān

The Chanting of the Holy Name as the Best Way

The Necessity of Religion in Today's World

Sādhana-Bhakti (devotional practice) and Prema-Bhakti (spontaneous, loving devotion to Śrī Kṛṣṇa)

The Special Defining Feature of Man: Tolerance and Good-Will Towards Others

Śrī Kṛṣṇa is Śrī Bhagavān

The Life of the Devotee

The Sequence of Sādhana-Bhakti (the searching of the sincere seeker is followed in due course by devotion)

Śrī Caitanyadeva and Prem-Bhakti

The Purpose of Having Faith in Īśvara

The Way to Obtain the Blessings of Bhagavān's Grace

The Solutions to the Problems of the World and Śrī Caitanyadeva

The Dharma of Our Times

Parameśvara Śrī Kṛṣṇa

Śrī Bhagavān—the Lover of the Bhakta

Modern Civilization and Progress in the Real Sense of the Word

Vaidhī Bhakti and Rāgānugā Bhakti (Bhakti of the trodden path of scriptural rules and regulations verses spontaneous, passionate, intense, transcendental bhakti)

Śrīla Gurudeva was accompanied by

Śrīmad Bhakti Ballabh Tīrtha Mahārāja, Secretary of the Maṭha

Śrī Acintya Govinda Brahmacārī (now Śrīla Bhakti Sundar Nārasiṁha Mahārāja)

Śrī Madana Gopāla Brahmacārī

Śrī Gokulānanda Brahmacārī

Śrī Deva Prasāda Brahmacārī

In Bihār, Śrīla Gurudeva lectured according to the following schedule:

11 January 1969: The Lakṣmī-Nārāyaṇa Temple built by Śrī B. P. Āgarwāla

12 January 1969: The Hari Mandira at Hīrāpur

13 January 1969: the newly constructed house of Śrī Yaśovanta Rāya Orājī, “Sneha- milan” at Dhānbād

14 January 1969: Satya Nārāyaṇa Temple

At Dhānbād station, He was received with flowers and hymns by the head of the Dhānbād Municipality, Śrī Vihārīlāl Ghuṭa Ghuṭiyā, District Judge Śrī Kṛṣṇaśaraṇa Paṇḍe, Lālā Śrī Dharam Cāṅdjī (a member of Bihār Bidhān Sabhā), Lālā Śrī Jiyanadāsjī, Śrī Sureśa Candra Siṅgha and others.

Śrīmad Sanātana dāsa Ādhikārī (advocate Sureśa Candra Siṅgha) and Lālā Śrī Dharam Cāṅdjī shouldered the responsibility of organizing everything. There were gatherings at:

The house of the District Judge, Paṇḍe Saheb Dhānbād Rotary Club

Dhānbād P. K. Memorial College, Rājā Śiva Prasāda College, Jhariyā

Śrī Lakṣmī-Nārāyaṇa Temple, Dhānsār Kasturi Bai Āśrama, Govindapur

Śrī Hari Mandira, Hīrapur Lindsay Club, Hīrapur

The head of the town municipality, Śrī Rāma Svarūpa Jī, Magistrate Śrī K. S. Pāṭhak and Svāmī Śrī Santoṣa Nanda Jī presided over the meetings in turn. He addressed special sessions at the Dehra Den Bar Association and the Bengali Durga-Bāḍī as well as at Gītā- Bhavana on the occasion of Śrī Rāma Navamī-Tithi on 22 April. The efforts made by of the President of Gītā-Bhavana, Śrī Sardārilāl Obarāya and the Secretary of Śrī Viśvanātha Sarbarwāla to promote the cause of dharma were especially praiseworthy.

He also gave discourses on different occasions at Śrī Santarāma Purī Jī Bhavana at Kerala Bagh, Śrī Gaṅgeśvarānanda Dhāma, Bengali Kālī Bāḍī, and the M. P. Club of North Avenue on the teachings of Śrīman Mahāprabhu. Dr. Śeṭh Govinda dāsa Jī presided over the session at the M. P. Club. The bhaktas of Śrī Gauḍīya Saṅgha invited Śrīla Gurudeva to their Maṭh at Kerala Bagh on the morning of Friday 11 May.

Appendix 2

Maṭhs, Teaching Centers, Libraries, Charitable Dispensaries and Printing Presses Founded By Śrīla Bhakti Dayita Madhava Gosvāmī

Maṭhs

- Śrī Śyāmānanda Gauḍīya Maṭh, Medinīpura (West Bengal).

Established in 1942, this Maṭh was founded by the joint efforts of Śrīla Gurudeva and His god-brothers, Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Vicāra Yāyāvāra Mahārāja and Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhakti Kumuda Santa Mahārāja.

- Śrī Gauḍīya Maṭh, Tejapura (Assam).

Please refer to volume one of this edition for information. Founded in 1948.

- Śrī Caitanya Gauḍīya Maṭh, Palṭana Bazaar, Gauhāṭī-8 (Assam).

Please refer to volume one of this edition for information. Founded in 1953.

- Śrī Caitanya Gauḍīya Maṭh, 86A Rāsavihārī Avenue, Calcutta 26. Founded in 1955.

- Śrī Caitanya Gauḍīya Maṭh, Īśodyāna, Śrī Māyāpur, Nadīyā (West Bengal). Founded in 1956.

- Śrī Caitanya Gauḍīya Maṭh, Sarveśvara Hāvelī, Vṛndāvana (Uttar Pradesh). Founded in 1956.

- Śrī Caitanya Gauḍīya Maṭh, Gowāḍī Bazaar, Kṛṣṇagara, Nadīyā. Founded in 1960.

- Śrī Caitanya Gauḍīya Maṭh, Mathurā Road, Vṛndāvana, Mathurā Zilla (Uttar Pradesh). Founded in 1960.

- Śrī Caitanya Gauḍīya Maṭh, 35 Satish Mukherjee Road, Calcutta 26. Originally founded in 1962, the new and present temple was opened in 1967.

- Śrī Caitanya Gauḍīya Sevāśrama, Madhuvana Maholī, Mathurā Post Office and Zilla (Uttar Pradesh). Founded in 1961.

- Śrī Caitanya Gauḍīya Maṭh, Urdugali, Pātharaghaṭi, Hyderabad (Andhra Pradesh). Founded in 1962.

- Śrī Pāṭh of Śrīla Jagadīśa Paṇḍit, Jaśaḍā Post Office via Cākadaha, Nadīyā Zilla (West Bengal). Founded in 1962.

- Śrī Vinodavāṇī Gauḍīya Maṭh, 32 Kāliyadaha, Vrṇdāvana (Uttar Pradesh). Founded in 1967.

- Śrī Caitanya Gauḍīya Maṭh, Gowālapāḍa (Assam).

Please refer to volume one of this edition for information. Founded in 1969.

- Śrī Caitanya Gauḍīya Maṭh, Sector 20B, Chandigarh. Founded in 1970.

- Śrī Caitanya Gauḍīya Maṭh, Deowān Deoḍī, Hyderabad (Andhra Pradesh). Founded in 1972.

- Śrī Caitanya Gauḍīya Maṭh, Founded in 1974.

- Śrī Caitanya Gauḍīya Maṭh, Gokul Mahāvana, Mathurā Zilla (Uttar Pradesh). Founded in 1975.

- Śrī Caitanya Gauḍīya Maṭh, Śrī Jagannātha Mandir, Āgartalā (Tripurā). Founded in 1975.

- Śrī Caitanya Gauḍīya Maṭh, 187 D. L. Road, Derādun (Uttar Pradesh). Founded in 1977.

Teaching Centers

- Śrī Caitanya Sārasvata Catuṣpāṭhī

Śrī Śyāmānanda Gauḍīya Maṭh, Medinīpur, Post Office and Zilla. Founded in 1946.

- Śrī Siddhānta Sarasvatī Prāthamika Vidyālaya

Īśodyāna, Śrī Māyāpur, Nadīyā (West Bengal). Founded in 1959.

- Śrī Gauḍīya Sanskrit Vidyāpīṭha

Īśodyāna, Śrī Māyāpur, Nadīyā (West Bengal). Founded in 1959.

- Śrī Caitanya Gauḍīya Vidyā Mandir (Primary and Middle Schools) 86A Rāsavihārī Avenue, Calcutta, 26. Founded in 1961.

- Śrī Caitanya Gauḍīya Sanskrit Mahāvidyālaya

86A Rāsavihārī Avenue, Calcutta, 26. Founded in 1968.

- Śrī Caitanya Gauḍīya Sanskrit Vidyālaya Sector 20B Chandigarh. Founded in 1972.

- Śrī Caitanya Gauḍīya Pāścātya Bhāṣā Śikṣālaya (School of Western Languages)

86A Rāsavihārī Avenue, Calcutta 26. Founded in 1967.

- Śrī Caitanya Gauḍīya Āntaḥ Pradeśika Bhāṣā Śikṣālaya (Inter-provincial School of Languages)

Sector 20B Chandigarh. Founded in 1972.

Libraries

- Śrī Caitanya Gauḍīya Maṭh Granthāgāra (Center for Study of Comparative Religions)

35 Satish Mukherjee Road, Calcutta 26. Founded in 1970.

- Śrī Caitanya Gauḍīya Maṭh Granthāgāra (Center for Study of Comparative Religions)

Sector 20B Chandigarh. Founded in 1972.

Charitable Dispensaries

- Śrī Caitanya Gauḍīya Maṭh Charitable Dispensary Īśodyāna, Śrī Māyāpur, Nadīyā. Founded in 1959.

- Śrī Caitanya Gauḍīya Maṭh Charitable Dispensary Sector 20B Chandigarh. Founded in 1972.

- Śrī Caitanya Gauḍīya Maṭh Charitable Dispensary Grand Road, Purī, (Orissa). Founded in 1978.

Printing Press

Śrī Caitanyavāṇi Press

25/1 Prince Golam Mohammad Road, Ṭāligaṅj, Calcutta, 33. Founded in 1964.

Monthly Journal

- Śrī Caitanyavāṇi Patrikā

35 Satish Mukherjee Road, Calcutta 26. Founded in 1969.

Other Maṭhs under the Care of Supervision of Śrīla Gurudeva

- Sarabhoga Śrī Gauḍīya Maṭh

Cakcakā Bazaar Post Office, Kāmarūpa Zilla (at present day Barapeṭa Zilla) Assam. Founded in 1955.

- Śrī Gadāi Gaurāṅga Maṭh

Balīyāṭī Zilla, Dhākā (Bangladesh). Founded in 1955.

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[1] 1 The three material afflictions:

1. ādhyātmika: miseries caused by one's own body and mind.

2. ādhibhautika: miseries caused by other living entities.

3. ādhidaivika: miseries caused by the demigods or natural disasters.

[2] 2 “One who is humbler than a blade of grass, more tolerant than a tree, and respects all without desiring respect for himself is qualified to chant the Holy Names incessantly.”